We're on vacation! See you Aug. 15.

The Canadian Jewish News

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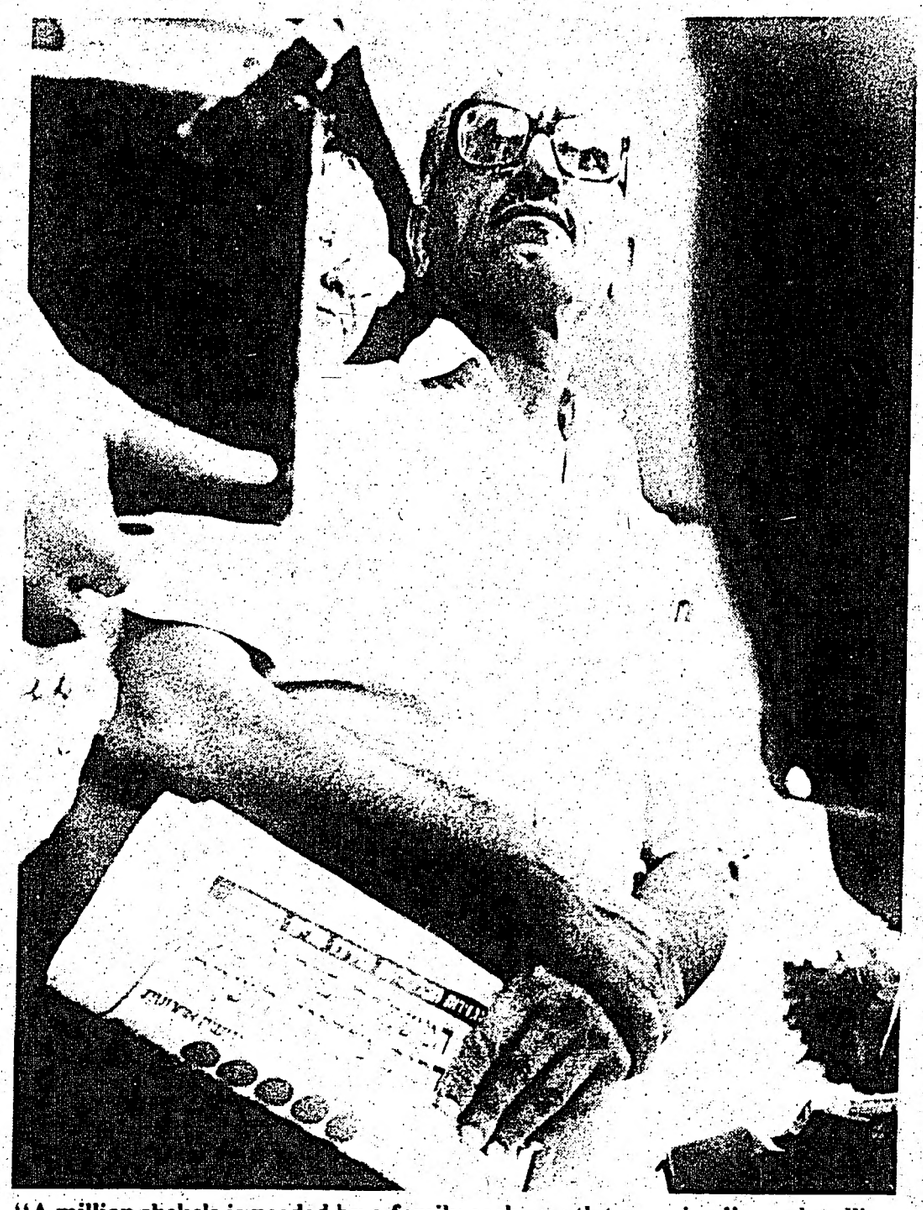

"A million shekels is needed by a family each month to survive," says headline on the newspaper being held by Histadrut secretary-general Yisrael Kessar, who managed to force the Israel government to ease up somewhat on its new wage restraint program. [IPPA photo]

Crown's summation

Keegstra called hatemonger

[Canadian Press and staff]

RED DEER, Alta. —

Crown prosecutor Bruce Fraser called Jim Keegstra a bigot and a hatemonger as he summed up the case against the former Eckville schoolteacher last week.

In a concise 3-hour recapitulation, Fraser attacked Keegstra's character and credibility, and then took apart the defence offered by Keegstra's lawyer, Doug Christie.

Referring to Christie's marathon 3-day summation, Fraser told the 2-woman, 10-man jury: "Did you ever notice the people who talk the longest really have nothing to say."

In his summary, Christie had indulged in political speechmaking, Bible readings and scare tactics in order to distract the jury from the fact he had no real defence, Fraser said.

Christie's repeated assertions that the prosecution of Jim Keegstra for wilfully promoting hatred against the Jews was a threat to freedom of expression in Canada were deliberate attempts to confuse the jury, he said.

Appeal court judges, not a jury, decide the wider ramifications of a court case, said Fraser.

"Your decision will have no effect on your children, as you were told," he said. "It will have no effect on anyone but the accused."

Fraser called Christie's cross-examination of Keegstra's former students worthless. He questioned why the defence attorney had bothered to challenge the accuracy of students' notes when Keegstra himself acknowledged their essential accuracy from the witness box.

Fraser suggested Keegstra had been dishonest while giving testimony and had played the role of a Christian truth-seeking teacher to give more credence to his anti-Jewish views.

During Keegstra's 26 days on the witness stand, in what amounted to a confession under oath, the jury had gotten a first-hand demonstration of what it was like in Keegstra's class, the Crown prosecutor said.

Christie was trying to paint Keegstra as a persecuted victim in an attempt to gain sympathy, said Fraser.

"Sure he lost his job. Is it any wonder? Look at what he was teaching . . . he should have lost his job years ago."

Fraser said he was satisfied the Crown's evidence had proven Keegstra wilfully promoted hatred of Jews as a group before captive audiences of students.

The attempt to qualify the teachings as directed against a relatively small but powerful Jewish conspiracy was a red herring, he said.

Keegstra never identified more than a handful in the alleged conspiracy — thus casting a shadow over all Jews because students were taught to be wary of them, he said.

Keegstra's condemnation of Judaism as an evil religion and of the Talmud as the source of conspiratorial philosophy indicts the vast majority of Jews, he said.

Fraser accused Keegstra of deliberately misleading the court about his reading the Talmud, admitting only under cross-examination he never actually read it himself, but relied on an acquaintance to check some passages for him.

The Talmud extracts

[Cont'd. on page 12]

BULLETIN

James Keegstra has been found guilty of wilfully promoting hatred against Jews and fined $5,000. The verdict came as The CJN went to press before the commencement of staff holidays. (We're not publishing again until Aug. 15.)

However, there will be a full report in the Aug. 15 issue on the verdict and its possible effects on the Jewish community, and staff reporter Paul Lungen, who covered the event, has prepared a "behind the scenes" article on what went on during the trial — information that could not be published while the trial was in progress.

Jury hears points of law spelled out by judge

[Canadian Press and staff]

RED DEER, Alta. —

The 10-man, 2-woman jury in the trial of Jim Keegstra began its deliberations last week with a warning from the judge that they might be required to acquit him even if they disagreed strongly with his beliefs.

At one point in his 2½ hour charge to the jury, Mr. Justice John MacKenzie of the Alberta Court of Queen's Bench said that Keegstra's belief in an evil international conspiracy of Jews "may be completely unfounded.

"But if he held that honestly and acted on it honestly, then that showed good faith" and he should be acquitted under the legal protections offered him, the judge said.

MacKenzie outlined the four explicit statutory defences offered in Section 281.2 of the Criminal Code under which Keegstra has been indicted.

One of these defences is that the accused was expressing an opinion in good faith on a religious subject.

MacKenzie told the jury that if they believe that Keegstra was sincere, they should acquit him.

But this defence may not apply to all the statements covered in the indictment, he added.

MacKenzie raised the issue of good faith again in connection with another statutory defence, that of repeating views which promote hatred in order to remove hatred.

(This defence would apply, for example, to the reprinting of excerpts from a racist tract in order to demonstrate that racism is wrong.)

In his summation for the defence, lawyer Doug Christie said that Keegstra's condemnation of the Talmud was aimed at showing how it promoted hatred against Christians.

[Cont'd. on page 12]

Defence lawyer Douglas Christie (left) with Jim Keegstra. Christie's defence was slammed by Crown prosecutor Bruce Fraser during the summation.

Israel avoids strike after accord reached

JERUSALEM (JTA) —

The government and Histadrut have reached an agreement that will soften the effects of the emergency economic program on wage-earners without appreciably altering the plan itself.

The agreement came last week only hours before a nationwide general strike would have begun had no accord been reached. It was hailed by Premier Shimon Peres who told reporters that the emergency recovery plan for which he vigorously fought is now "a fact."

Peres, weary from marathon negotiations which allowed him little sleep for several nights, was nevertheless happy and smiling. He said he was "full of satisfaction" that Histadrut "comprehended" the gravity of the economic problems facing the country. He cautioned, however, that the new program can succeed only if the public cooperates.

Histadrut Secretary-General Yisrael Kessar was also pleased. The government will not impose its economic measures by administrative decree as planned. While wages and salaries will erode in the coming months, their fall will not be as steep as originally expected. Best of all, from the trade union point of view, concessions were won in the give-and-take of normal labor negotiations without resort to a crippling general strike.

Talks are continued on the government's intention to dismiss about 3% of the civil service work force. Prospects for an early agreement are good.

The agreement reached provides for the 14% cost-of-living increment for July salaries, payable in August. Public sector employees will receive an 11% increment. An additional one-time "festival bonus" will be paid before the High Holidays in September.

From October through March, 1986, workers will receive 4% cost-of-living increments per month, unless the inflation rate falls below 4%, as the government hopes.

The government will pay full compensation to the poorest-paid workers and welfare recipients.

Trade union and Treasury experts agree that wages will decline in the late summer, pick up again next winter and will reach their present levels by March or April, 1986, if all goes well.

Leading economists cautioned that the success of the program will depend on the diligence with which the government implements its budget-cutting in the next few months. The two economists credited with being the "brains" behind the government's plan are Prof. Eytan Berglass of Tel Aviv University and Prof. Michael Bruno, of Jerusalem.

They told reporters that the plan was not substantially weakened by some additional compensation to workers which the government agreed to.

Peace process remains stalled

By SHELDON KIRSHNER

The peace process in the Middle East, such as it is, remained stalled last week after Israel rejected a proposed list of Palestinian negotiating partners.

Prime Minister Shimon Peres, fresh from meeting two pro-Jordanian Palestinian leaders at his home, described the list as a "bad opening move" because it apparently did not contain the names of any West Bank or Gaza Strip Palestinian representatives.

According to the usually reliable diplomatic correspondent of Israel TV, the seven Palestinians mentioned on the list, conveyed to Israel by the U.S. via Jordan and PLO chieftain Yasser Arafat, are members of the Palestine National Council.

Regarded by Israel as an instrument of the PLO, the PNC is widely considered to be the PLO's policy-making body, the Palestinians' parliament-in-exile.

Israel's policy is not to negotiate with the PLO or any organization affiliated with it. Israel, however, is prepared to hold talks with Palestinians who are not perceived to be PLO supporters.

Consequently, Peres had no qualms whatsoever in meeting Elias Freij, the mayor of Bethlehem, and Hikmet al-Masri, a wealthy businessman from Nablus, the largest town on the West Bank. Both Freij and Masri, who have advocated the formation of a Palestinian state and called on Israel and the PLO to recognize each other simultaneously, have close ties with King Hussein of Jordan.

Israel's swift rejection of

[Cont'd. on page 6]

World-National

Media can change, make news events

By
RABBI W. GUNTHER PLAUT

Twice recently I have had the opportunity to experience personally the enormous impact of the news media on the events reported. Since in both cases I was the principal; I have good reason to be concerned.

One instance was the Refugee Report which I submitted to the federal government after a year's study. A carefully prepared news conference was set up in Ottawa at which some 30 representatives of newspaper, wire and electronic services appeared. They were given the report and studied it for a while. Then they asked questions of me — some perceptive and others less so, but that of course was to be expected. Thereupon they departed and produced their stories — and their critique.

Rabbi Plaut

What had taken me a year to study and contemplate, both in Canada and abroad, was disposed of in a few sentences as if the reporters were instant experts in a highly complicated subject. That too was nothing new, for it happens all the time and I knew it. But when it happens to me, it is a different matter, and it does not contribute to my state of happiness.

Still, the interest was heartening. There were even broadcasts to Germany and England, and I can only hope that government and Parliament will consider the report with care. I know that Flora MacDonald, the minister of employment and immigration, will do so.

But all that was, in a manner of speaking, mere routine, and it leaves no scars. Much more serious was what happened to me in Minneapolis, where I chaired the annual convention of the Central Conference of American Rabbis. There, too, the media were present, including correspondents from the New York Times and the Associated Press. They were both good people and did their work well — as they understood it. And I, in turn, witnessed the impact they had, not only on their readers, but on the very shaping of the events they reported.

In my presidential address I had spoken of the difficulties faced in our time in the area of public worship. I addressed especially the Sabbath services in our synagogues and tried to analyze the reasons for sparse attendance in the majority of cities around the continent. I spoke of the overriding and primary obligation to lead a Jewish life at all times and of synagogue attendance being the natural outflow of one's devotjon to mitzvah in general.

I then asked my colleagues to re-examine the function of late Friday night services. They were first instituted in 1869 in Ohio when many Jews worked on Shabbat morning. Was now perhaps the time to reassess that practice? Could we now emphasize Kabalat Shabbat and growing services once again?

My colleagues gave me a kind reception.

But this changed when the next morning they read that I had simply proposed the abolition of Friday night services, which in most communities are the centrepiece of the religious enterprise. The media, by emphasizing only this one aspect of my address (and omitting the context) had given the convention an issue which it previously had lacked. In other words, the reportage of the address had changed the perception even of those who had actually heard me. They forgot my words and remembered only what the press reported I had said. (The Canadian Jewish News and the Montreal Gazette were honorable exceptions.)

It all worked out in the end, but it was a sobering experience. The media not only report the news; they help to make it — vide the hostage crisis.

Prayed constantly

Faith gave hostage extra strength

By
DAVID FRIEDMAN

WASHINGTON [JTA]— Richard Herzberg, the one Jew among the four Americans held separately from the other hostages after a TWA plane was hijacked last month, said recently that the ordeal strengthened his religious convictions.

The 37-year-old Norfolk, Virginia insurance salesman, said that he had always attended services on the High Holy Days but during his 17 days of captivity in Beirut by the radical Shiite group Hezbollah, he prayed constantly.

"It deepened my conviction that there is a God," he said, adding that prayer gave him the "strength to endure."

His wife, Susan, 28, said that she always had planned to raise her children in a traditional Jewish home and now with her husband's deepened convictions, this would be easier.

The Herzbergs were returning from a honeymoon in Greece when the plane was hijacked en route from Athens to Rome. They appeared at a press conference at B'nai B'rith International headquarters here, in part, Herzberg explained, to thank the American people and the Jewish community here and in Paris for their support during the hijacking.

Herzberg said that neither he nor the other three Americans who had been segregated were mistreated by the Hezbollah. He said he tried to convince them that he was not Jewish and that his father was German and his mother Greek, something which he said he as not now "proud" of doing.

The two terrorists, after hijacking the plane, asked if there were any Israelis aboard. Then they asked for diplomats, military personnel and Jews in that order. Herzberg said that reading from "Jewish sounding" names on passports, they called his name but couldn't pronounce it and so forced Uli Derickson, the plane's purser, to call out his name.

"I would do the same thing if someone held a gun to my head," Herzberg said. The hijackers then also took Richard Troutman, Jr., of Norfolk, because they thought he was Jewish although he is a Catholic; Jeffrey Ingalls, a Navy seabee; and Robert Brown of Salem, Mass., a former Navy man. Also taken was a man with a Greek name who was released after the Greek government released a third hijacker captured in Athens.

Another Jew aboard the plane, Michael Brown, 27, of North Miami Beach, who was also returning from his honeymoon, was not taken because he did not have a Jewish sounding name and does not look Jewish, according to Herzberg.

Both the Herzbergs said that Derickson behaved heroically during the incident, taking blows meant for passengers. Mrs. Herzberg said that Derickson told her that she had hidden Mrs. Herzberg's passport which contained her marriage certificate signed by a rabbi.

The Herzbergs said they will always have the trauma of the ordeal with them. "We are just normal people," Herzberg said. "We got on the wrong flight." He said: "I was never as happy as I was on the day that I got on that flight." But now, he added, "I don't sleep at night and she cries."

Mrs. Herzberg said that "no matter what their cause was, it does not justify taking 36 hours of my life away from me and 17 days away from my husband." Mrs. Herzberg and the other women aboard the plane were released in Algiers.

Herzberg said that during his captivity with Hezbollah they were first questioned at Hezbollah headquarters similar to the way the FBI questioned him when he returned. He said they were then taken to a cell in what appeared to be a Hezbollah prison which contained many Arab prisoners who they could hear being beaten almost nightly. Eventually they were given a larger room with somewhat better conditions, although he noted the conditions were primitive.

He believes that Amal, which held the other hostages, did not know where they four were being kept. He noted that after they were taken to be interviewed by the Red Cross they were followed by a car which his captors eluded in a high speed chase. He believed the other car might have been members of Amal trying to learn their whereabouts.

He said they were constantly being indoctrinated and he began to feel sympathy for the plight of the Shiites which he likened to that of South African Blacks who are the majority in their country while being kept downtrodden.

But he said he did not sympathize with their methods of fighting everybody including each other to get their way.

At the same time, Herzberg said he could differentiate between what his captors said and reality. "I was surprised to see how many hostages at the very beginning of their release couldn't tell the difference," he said.

He said he agreed with Peter Hill, one of the hostages who upon returning home to Chicago, strongly denounced his captives. "I have absolutely no respect for them and I have no sympathy for their cause," Herzberg said. "I don't agree with killing people and I don't agree with hijacking innocent people and holding them against their will."

But he refused to criticize some of the hostages who voiced support for their captors, noting that each hostage had his own experience. He said that Allyn Conwell, the spokesman for the hostages while in Beirut, helped gain their release by his appearances, and after Conwell visited the four segregated Americans, their conditions improved.

BB, AJC welcome rulings

By
JOSEPH POLAKOFF

WASHINGTON — The U.S. Supreme Court in two recent decisions has continued to uphold Thomas Jefferson's advocacy of "a wall of separation" between church and state, ruling that use of public school teachers in religious schools to conduct special classes is unconstitutional.

The majority 5-to-4 opinions, both written by Justice William Brennan, concerned use of federal funds to provide special instruction for educationally deprived children who attend religious schools in New York City and a program for "remedial and enrichment" offerings by public school teachers to 11,000 students at private schools in Grand Rapids, Mich.

The decisions represented a defeat for the Reagan administration. Federal lawyers had contended that barring taxpayers' money from religious schools could handicap students from poor homes.

The rulings were welcomed by B'nai B'rith's Anti-Defamation League and the American Jewish Congress. Noting another recent court decision overturning an Alabama law which permitted voluntary prayer in schools, the two organizations said the twin decisions indicated the court has not abandoned the principle of church-state separation.

Seymour Reich, ADL national civil rights chairman, said the decisions constitute "reaffirmation of the constitutional prohibition of direct government aid to parochial schools."

Society has become a victim of hysteria

By
ELLEN GOODMAN

BOSTON —

In a supermarket in Maine there is a poster of a girl. It says that she is missing. There are other such faces: boys and girls, 3 years old, 11 years old, 8 years old, hanging like "the most wanted" in public places. Some are on the highway toll gates, others on the Chicago subways, or on milk cartoons, or on gas bills. All of them are missing.

In New Jersey last winter (and in Ontario), they began fingerprinting 44,000 school children. In North Carolina, they put microdots into the molars of some children. At Tufts University, they developed a technique for toothprints. These are in case, just in case, children are ever missing.

Over the past year or more, the alarm about the abduction of children has been raised everywhere. A television special or two, a talk show or a hundred. A hotline: Dial 800-THE-LOST. Congress declared a National Missing Children's Day. The media rounded up the usual statistics: 1.5 million children missing, 50,000 a year abducted.

It has taken all this time for the facts to catch up with our bleakest fears.

Now, just now, we hear that there are not 50,000 children a year abducted by strangers. Child Find in New York has altered its estimates to 600 such kidnappings, and the FBI says 67 were reported in 1984. Nor are there 1.5 million missing children in this country. The FBI estimates, rather, 32,000.

Among the missing, the overwhelming majority — two-thirds, three-quarters, 90% (there are different figures from different people) — are runaways and, as they say now, throwaways. Of the rest, perhaps as many as 90% have been taken by one parent from another in a disintegrating family.

Are those children all at risk? Absolutely. But this is not the fear that grips most parents who let a child walk to school for the first time, who leave the children alone in the house, who lose a pre-schooler in the shopping centre, who wait for a child to come home from school, and wait and wait. It is the strangers that we fear.

It is impossible to exaggerate the pain of those parents who have lost a child. It is incalculable, inconsolable. But it is easy to exaggerate the risk, and in these months, the fear has been fanned out of all proportion to the reality.

I think it's worth asking why. Why, now, is there such a receptive audience for this primal anxiety? It isn't just the misused statistics that causes an epidemic of concern. There must be some particular vulnerability in parents today.

The terror of losing a child is a staple of mythology as well as nightmares. Village folklore was full of stories about strangers who stole children. Gypsies were the vagrants and suspects. In those days, communities were tight enough that the only strangers were rootless outsiders.

Today, more and more of us are outsiders, strangers on our own streets. The cities are bigger, neighborhoods less stable. The ratio of strangers to friends, strangers to families has changed dramatically. This is, I think, at the root of our insecurity.

In this same world, we routinely place our children in the hands of people we hardly know. The doctor at the clinic, the teacher at school, the swimming counselor, the bus driver. It is not a coincidence that the fear of child abduction is heightened at a time when more of us leave small children in day care outside their home and family than ever before.

When we tell our children — as we must — to beware of strangers, the number of people wearing that label is much larger than it once was. The more time they spend away from us, the more unknown their world, the more easily our anxiety can be tapped.

The victims of abduction deserve their priority, deserve all the sophisticated methods of discovery in our arsenal. But the victims of hysteria should wonder about the strangeness of our lives. Fear grows irrationally in a world without communities where we know the names of children only when they appear on a milk carton on a toll booth, or a poster in a supermarket.

(Copyright Washington Post Writers Group)

Fonda makes plea for Nudel

LOS ANGELES (JTA) — Actress Jane Fonda and Mayor Tom Bradley issued public appeals here to Soviet leader Mikhail Gorbachev on behalf of Soviet Jewish Refusenik Ida Nudel amid reports that her health has deteriorated. Fonda and Bradley urged Soviet officials to allow Nudel, known as the "guardian angel" of the Soviet Jewry movement, to be reunited with her sister, Ilana Friedman in Israel. Nudel first applied for emigration from the Soviet Union in 1972.

In Israel, meanwhile, Friedman told a news conference that Nudel is suffering from cancer.

Cohen supervises Precious Legacy tour

Judaica project takes over the life of director

By
RON CSILLAG

TORONTO —

Most people can remember how many times they've been to Prague, the Czechoslovak capital, whether on business or pleasure.

But Anna Cohen has visited so many times, she's actually lost count.

Cohen, project director for the Smithsonian Institute, shuttled back and forth between Washington and Prague for several years, supervising the massive task of transporting the Precious Legacy display of priceless Czech Judaica to venues in the United States.

Cohen readily admits her involvement with the world famous collection of artifacts has evolved into an emotional one.

"It has literally been my life for the past three years," Cohen told The Canadian Jewish News. "As a Jewish museum professional, it has been the most important thing in my life."

Since the spring of 82, it has been Cohen's job to oversee the Precious Legacy display in four U.S. museums and soon, in three Canadian cities.

The exhibit consists of no less than the remnants of a Jewish community all but snuffed out under Nazi rule. As one Royal Ontario Museum official put it, you may see the contents of your uncle's closet behind glass.

The ROM will be the first Canadian stop for Precious Legacy, from Sept. 14 to Nov. 24. It then moves to Calgary from Dec. 30 to March 8, 1986, and Montreal from next April to June.

Cohen joined the Smithsonian specifically to direct the tour of the display, which took 15 years of diplomatic footwork and niceties to acquire from the Czech government.

It began in the mid 60s, when Mark Talisman, director of the Washington office of the Council of Jewish Federations, was ushered through the State Jewish Museum of Prague and caught a mere glimpse of the booty plundered by Nazis after they entered Czechoslovakia in 1938 and shipped most Jews to the Theresienstadt death camp near Prague.

Tough task

Talisman was determined to persuade the Czech government to allow the display in the U.S. It took so long not because of resistance on the Czechs' part but because of the superhuman efforts required to identify, catalogue and physically move objects.

Precious Legacy consists of 350 artifacts, an amount Cohen says is the largest traveling loan in museum history.

But it's relatively miniscule, considering the entire collection consists of over 140,000 separate objects confiscated by the conquering Wehrmacht in the "Protectorates of Bohemia and Moravia."

And that's just what museum officials call the three-dimensional pieces. There are also thousands of Talmudic tracts, pages ripped from prayer books and rare Torah scrolls.

The tour, conducted under the Smithsonian's auspices, has met with unexpected success in San Diego, New Orleans, Detroit and Hartford, which will end the U.S. leg later this month. Shop sales alone in Hartford were double the norm.

"The one thing Precious Legacy cannot show visually is a sense of the volume, of the enormity of the Holocaust," Cohen says. She recalled being in Prague sifting through some of the non-valuable material, and coming across thousands of empty wallets that once contained whole identities. Curators discovered dishes, bed linens, hair combs and everday household goods.

In all, more than 60 warehouses were employed by the Czech government to store the items after the war. By an ironic twist of fate, the warehouses were to be used by the Nazis themselves to later chronicle and document the culture of an "extinct race" and provide the world with a glimpse of what the Final Solution accomplished. Prague itself was spared wartime destruction and so was the booty.

The exhibit, Cohen says, is a strong sampling of the entire collection and is evenly divided between religious and secular items. There are Torah finials and crowns, pointers, candelabras, matzoh bags, skullcaps, dreidls and an assortment of Chanukah lamps and mezuzot.

As well, there are porcelain dishes, silver and pewter vessels and tankards, glass, woodwork and drawings by Czech children who perished in the camps.

It all represents 1,000 years of Jewish life in Czechoslovakia, which had been the centre of the oldest continuous Jewish community in history.

The logistics of transporting the exhibit are enormous, Cohen says. They involve taking it apart, putting each piece in a custom formed "cradle" and working with three governments in ensuring all goes smoothly. The cost of bringing the display to North America is close to $2 million. The Canadian exhibits were made possible by $200,000 grants each from the Ontario and Quebec governments, $100,000 from Alberta and a $500,000 stipend from Ottawa.

Because the exhibit will be one of the most significant events in Toronto's Jewish community, several concurrent events will be planned by Canadian Jewish Congress and Hadassah-WIZO. Special programs featuring Yiddish folklore and cantorial singing are in the works. Hadassah will host a champagne reception at the ROM Sept. 18 to raise funds for a hospital in Israel.

Paradoxically, Cohen pointed out, the museum the Nazis wanted to twist into a bizarre mockery of Judaism today attests to the vitality and continuity of the Jewish people.

From left to right Taube Zeifman, Toronto Hadassah-WIZO vice-president, Myrtle Coopersmith, president, and Pat Alpert, past president review plans for a Hadassah-WIZO fund raiser in honor of the Precious Legacy exhibit opening at the Royal Ontario Museum in September.

New director takes over

Tourists flocking to Israel

By
FRANK RASKY

TORONTO —

Abraham Drori, Israel's new director of tourism for Canada, is not overly worried about the recent bad news involving terrorist hijackers for two reasons.

First of all, the bad news is really good news in terms of the increasing concern of tourists about safety precautions.

"They know they'll feel safe when flying to Israel because our Ben Gurion Airport in Tel Aviv takes greater security precautions than any other airport in the world," said Drori in an interview with The CJN last week.

"And the increase of North American tourists this year verifies that they feel secure in the Holy Land as a holiday destination," he said.

The latest figures indicate that 1985 promises to be a bumper year for tourists, with an estimated 45,000 Canadians expected (up from 35,000 in 1984) and close to 500,000 Americans (up from 405,000 last year), he said.

Abraham Drori

There's a second reason for his optimistic stance, said the 58-year-old, Jerusalem-born Drori at a reception at the Royal York Hotel last week welcoming him to his new Toronto-based post.

"I've been a longtime instructor at Israel's Dale Carnegie Institute of human relations," he explained. "That means I believe in Carnegie's psychology of counting your blessings and emphasizing your *chossen* — Hebrew for strong points — rather than your weaknesses.

"In other words," he said, "I'm a guy who tries to *chasov hiuvit* — Hebrew for 'think positive,' which is my motto."

Drori is well versed in American slang and its folkways.

He has a Master in Business Administration degree from Columbia University. He worked as consul for economic affairs at Israel's consulate-general office in New York for more than five years.

And he has just completed a 3-year stint as Israel's southern U.S. tourism director based in Houston.

He says it's too soon to reveal his plans for boosting Canadian tourism to Israel, but he has his eye on several targets.

• Only 25% of Canada's 300,000 Jews have ever visited Israel, and he means to stimulate the interest of the remaining 75% by promoting the "sun, fun and history of the Holy Land."

• Research has shown that 29% of Canada's Israel-bound travelers are young people, and he hopes to boost that figure — making a special appeal to Canada's upwardly mobile young professional Yuppies, who seem increasingly bent on finding their religious roots in Israel.

In other words, he says, resorting to Hebrew again, he intends to increase Israel's *pelach* (slice) of the tourist *uga* (pie).

"I'm a workaholic, for which there is no Hebrew term," he said, "and I'll be working many, many hours longer than 9-to-5 here to make that prediction come true."

Drori will be moving here with his Jerusalem-born wife, Rachel, and their 5½-year-old son, Shay, who has already been enrolled in Toronto's CHAT.

"I intend to take advantage of my Dale Carnegie training and quickly establish good human relations with travel agents, the media and the Canadian Jewish community," he said.

He is particularly eager to give film presentations and lectures on the joys of touring Israel. He invites those interested to phone him at (416) 964-3784.

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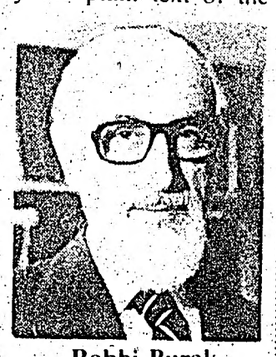
Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: What is the basis for the controversy between Misnagdim and Chassidim in observing Shabbes Chazon?

The Misnagdim go by the plain text of the Shulchan 'Aruch. There, in O.H. Chapter 551:1, we are told that during the nine days that lead to Tish'a B'av the laws of mourning apply even when attending a bris milah. Only the mohel, the sandok, and the father of the baby boy are permitted to wear their Sabbath clothes for that sacred rite.



Rabbi Burak

The same paragraph in the Code goes on to state that "even on Shabbes Chazon, one does not change from one's week-day clothing into one's Sabbath clothes, except for the shirt," which one may change. Thus does Tish'a B'av cast its shadow over the Sabbath which goes before it.

The chassidim have an entirely different viewpoint. Shabbes is Shabbes. Only Yom Kippur has the right to interfere with the normal joys of the Sabbath. Therefore, Shabbes Chazon is a day on which you do wear your special Sabbath clothes. You not only change your shirt, but everything else. A fancy shirt doesn't fit very well with bedragled clothing.

Special fur hat

It all started with the question of the shtraimel, the special fur hat which the chassid, if he can afford it, wears on Shabbes. How could a man give up wearing his shtraimel? How could he not wear it on Shabbes Chazon when he ate the same foods as on any other Sabbath, and said the same prayers as on any other Sabbath even though it was just before Tish'a B'av. On Shabbes one does not mourn, one does not cry, and one does not appear in threadbare suits.

The answer was given by the Munkac Rebbe z.l. in his Nimuke Orach Chaim, his glosses on the Code. Commenting on the paragraph which forms the foundation for the Misnagdim, he states that the shtraimel should be worn on the Sabbath preceding the day of national mourning.

Here is his reasoning for this: It is true that the Magen Avraham has ruled that when Tish'a B'av is on Saturday, or on Sunday, one should not eat the seuda shelishis in a group. A meal with a group is a form of celebration, and our calendar indicates that this is not a time to celebrate. But, this ruling is questioned by the Tvuas Shor, who points out that if one is accustomed to have this meal in a group on every Shabbes, and one fails to do it for this particular Shabbes because of the national mourning period, then one is mourning publicly on the Sabbath.

Prohibited on Shabbes

Public mourning is prohibited on the Sabbath according to all the rules. Scholars will forgive me if I remind them of the case when Rabbenu Tam was in mourning on the Sabbath. This sage usually was honored with the same aliya each Saturday. The gabbaim did not call him for this aliya on that Saturday, because a mourner is not called to the Torah. When Rabbenu Tam saw that he was not being called, he went on his own to claim his aliya, saying that if he didn't have it he would be mourning publicly on the Sabbath, and that is prohibited on Shabbes.

Once the Rebbe of Munkac found a way to permit the wearing of a shtraimel on Shabbes, he carried the same principle further on the basis of classic sources in halacha. His researches led him to the responses of the Ridbaz (Ibn Zimra) volume 2, number 693, where there is a sharp discussion on this point of law. There, Rabbi David Ibn Zimra states that the whole idea of wearing one's week-day clothes on Shabbes Chazon is a mistake. He proves it by the law that one who is in his seven days of mourning wears his Sabbath outfit to shul. He asks: if this is the law for one whose heart is bleeding with its fresh wound, why should it not hold good for one who is involved in mourning something that happened thousands of years ago?

The Sage of Munkac goes on to show that the Gaon Elijah Wilno z.l., the man who opposed chassidim, agrees with the chassidic position that Sabbath clothing is to be worn on Shabbes Chazon.

A day will come when all mourning will cease, and God will wipe our tears away.

Helped Refuseniks

Jews welcome Gromyko successor

By
GIDEON RAMEZ

JERUSALEM —

A Soviet foreign minister with a record of sympathy for minority rights who actually helped Jewish Refuseniks leave for Israel and encouraged "liberal" writing . . . even about the United States?

Eduard A. Shevardnadze is virtually unknown in the West, and his recent unexpected appointment to succeed Andrei Gromyko sent the media scrambling for any scrap of information. It took a few days even to produce a photograph.

But among Israel's large community of immigrants from Soviet Georgia — Shevardnadze's home republic and power base in the Caucasus — many have vivid personal recollections of him. Their reminiscences are unusually fond for ex-Soviet Jews talking about a Communist Party official, and they add some striking insights to his yet skimpy portrait.

They have also kindled some cautious optimism here as to Shevardnadze's future input at the kremlin.

* * *

"Shevardnadze is a proud Georgian first and foremost," says David Ben-Yosef, a Georgian-born historian now living near Tel Aviv. "More than any Russian functionary, he can understand and sympathize with the national aspirations of a minority in the USSR — such as the Jews' Zionism."

Eduard Shevardnadze

"I never encountered any real anti-semitism in Georgia," says Michael Vainshtain, now a researcher in Russian-Jewish literature in Jerusalem, "and Shevardnadze is a true Georgian." At 57, Vainshtain is the same age as the new foreign minister and knew him well for over 20 years. "He doesn't especially love the Jews, or any people except his own, but he treats them with respect. After all, the Georgians claim to be descended from King David."

After graduating from Moscow's Polygraphic Institute in the late 1940s, Vainshtain was sent to work in the Georgian publishing industry. He first met Shevardnadze, then an instructor in the Komsomol, when the latter came to arrange for publication of a book on the youth movement's activities. "After that we met frequently to talk about our everyday life — the usual young men's problems.

Vainshtain went on to a literary career, becoming chairman of the Russian-Language Writers' Union in Georgia and director of its large publishing house. Shevardnadze rose in the republic's party hierarchy, reaching the position of interior minister in 1965 and of first secretary in 1972. But with a formal training in history and a distinct intellectual bent, he kept in close touch with the Georgian intelligentsia.

Some Western analysts consider Shevardnadze's cultural activism as little more than lip service, a sop to local sentiment. They point to reports of severe, even violent repression of Georgian separatist nationalism under his rule. His Israeli acquaintances agree that Shevardnadze is a faithful Communist and that his meteoric ascent hardly could have been achieved had he not toed the party line on this and other matters. But they contend, nevertheless, that his commitment to Georgian identity is sincere — and reflected in his approach to other minorities.

"When he took over as party boss," says Vainshtain, "Shevardnadze called a meeting of the writers' unions in both Georgian and Russian in order to set out his program. There were several dozen people present. 'Our population,' he declared, 'doesn't include only Georgians. We have other nationalities as well: Armenians, Kurds, Jews. All of them must be made to feel that they can live here like the Georgians.' That was the first time I ever heard a Soviet leader speak of the Jews as a nation with equal rights."

* * *

A former broadcaster for Soviet radio, now in Jerusalem, points out that Shevardnadze is the first non-Russian to hold the foreign affairs portfolio. While this may not have been the rationale for his appointment, it may well be held up after the fact as as a gesture of goodwill toward Third World nations, especially in Asia.

"Such foreign policy experience as Shevardnadze did gain was as a member of the Committee on Solidarity with Asia and Africa, which accounted for most of his trips abroad. This body also hosted Third World conferences and received unofficial guests such as Yasser Arafat of the Palestine Liberation Organization," said the broadcaster.

The Third World orientation does not seem, however, to have affected Shevardnadze's attitude toward Zionism. On the contrary, it was during his tenure as party leader in Georgia that many thousands of the republic's Jews were allowed to leave for Israel, and he is known personally to have helped in problematic cases.

A particularly symbolic case was that of Faina and Paulina Baazov, whose father was a founder of the Zionist movement in Georgia. They had been denied exit visas for many months and were being subjected to the well known hardship and humiliation reserved for Refuseniks. Finally, the prominent Georgian writer Besso Zhgentsi was enlisted to help.

"Shevardnadze heard him out and determined that the visas should be issued, remembers Ben-Yosef. "I was waiting outside the office and together we went to deliver the long-awaited message. On the way, my colleague told me that Shevardnadze had stipulated only one condition: that the Baazov sisters shouldn't spread bad stories about Georgia in Israel.

Paulina Baazov, now a librarian with the Federation of Immigrants from the Soviet Union in Tel Aviv, repaid the debt with a tribute to Shevardnadze in the Israeli press.

Soviets express desire for closer ties to Israel

JERUSALEM [UPI] —

The Soviet Union has expressed a desire to discuss with Israel the restoration of diplomatic ties and a resolution to the problem of the emigration of Soviet Jews, Israel Radio reported last week.

The message was passed by the Soviet ambassador to France, Yuli Voronitsov, to Israeli Ambassador Ovidya Soffer during a 2-hour meeting in a private home in Paris, Israel Radio said.

The Israeli foreign ministry confirmed the meeting took place.

"Contacts between Israeli and Soviet diplomats have been conducted for a very long time in various capitals," an Israeli foreign ministry spokesman said. "As for this meeting . . . we give no details."

A key Israeli official said there have been "no indication of any changes" in Soviet policy toward Israel.

The official pointed out, however, that Soviet Foreign Minister Andrei Gromyko and his Israeli counterpart, Yitzhak Shamir, conferred at the United Nations last year.

He also noted that Israeli ambassador to the United States Meir Rosenne met his Soviet counterpart Anatoly Dobrynin in Washington.

The radio quoted Voronitsov as saying the severing of ties between the Soviet Union and Israel was a major mistake.

The Soviet Union voted in the United Nations in 1947 for the establishment of a Jewish state, but broke off relations with Israel after the 1967 war, during which Israel captured the Golan Heights from Syria, the West Bank from Jordan and the Gaza Strip from Egypt.

Israel Radio said Voronitsov told his Israeli counterpart that Moscow wants to resolve the thorny subject of the emigration of Soviet Jews to Israel.

He also said the Soviet Union would be ready to discuss restoration of diplomatic ties with Israel if there was some movement on the issue of the Golan Heights, which Israel annexed in 1981, the radio reported.

According to the broadcast, Voronitsov said differences between Israel and Moscow could be settled as part of a package deal, with Israel undertaking to halt anti-Soviet propaganda in the United States and Europe.

He also said Israel would have to promise that Soviet Jews would go to Israel and not to the United States.

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"The irony should not escape us"

Jewish terrorists compared to their enemies

In a recent sermon, RABBI DOW MARMUR of Toronto's Holy Blossom Temple (Reform) discussed the trials and convictions in Israel of 25 Jews who participated in terrorist acts against Arabs (CJN July 18) on the West Bank, in the light of the sidra (Torah portion) read on that Sabbath.

The sidra deals with the actions of Pinchas, who took it upon himself to execute an Israelite, Zimri, and the Midianite woman with whom Zimri was having intercourse.

Because his zealotry stopped a plague ravaging the Israelites, God granted to Pinchas and his descendants "My pact of friendship . . . a pact of priesthood for all time."

The following excerpts are taken from Rabbi Marmur's address.

Noting that this sidra is never read in combination with another, Rabbi Marmur continues:

Rabbi Judah Leib Eger of Lublin, a 19th century chassidic teacher, saw deep significance in the fact that our sidra always stands alone: because it is named after the biblical zealot par excellence, and a zealot should always be alone. The rabbi added: "Woe unto the generations that sees its zealots unite!"

The biblical text does not condemn Pinchas the zealot . . . But God keeps him away from political power. When, again in our sidra, Moses' successor has to be chosen, it is the controlled Joshua, who is appointed, not the hot-tempered Pinchas. . . .

The Jewish world is currently contemplating the havoc caused by 25 such zealots, 15 found guilty recently by an Israeli court; 10 more convicted in an earlier trial.

We have learned to live with non-Jewish zealots acting in groups; often we have been their victims. But this is the first time in the history of the State of Israel when a group of **Jewish** zealots got together to commit acts of unspeakable terror.

The fact that they are Orthodox Jews is more than a coincidence. For a branch of Orthodoxy seems to have embarked on religious and political activism in its effort to control Jewish destiny. The 25 convicted have chosen to take the most extreme consequences of this stance by combining religious zeal and political passion with military skills. . . .

The irony should not escape us. The Orthodox extremists insist that they want nothing to do with the non-Jewish world. Yet, they end up imitating its most reprehensible aspects. The Jewish "defenders" of the land and the faith end up in the same moral garbage heap as the Shiite and PLO enemies. Once you put zealots together, the boundaries between friend and foe disappear.

* * *

As if shame that Jews should act in such a way were not enough, we also have to endure the moral confusion into which Jewish terrorism has plunged Jews everywhere.

For the condemnation of Jewish terrorism is by no means universal in Israel. Although sentence is yet to be pronounced, a vigorous campaign has already been mounted to obtain pardon for those found guilty, despite that three of them — Menachem Livni, Shaul Nir and Uzi Sharbaf — have been convicted of premeditated murder, and the others of attempted murder and illegal possession of arms in six separate attacks or plots over four years.

The campaign has protagonists in high places. The former Prime Minister of Israel, now deputy Prime Minister and minister for foreign affairs as well as leader of the Likud Party, Yitzhak Shamir, is among them. . . .

He is said to have told a rally of the youth wing of his party that the members of the so-called underground were "excellent, good people who have erred in their path and actions." With a new twist to logic and common sense, he insisted that setting them free will put them on the right path. . . .

* * *

Whatever the confusion may be in Israel, there should be none in our minds. We are not only filled with revulsion at the acts of terror, but scandalized by those who regard the punishment of such acts as inappropriate when the terrorists are Jews.

Fortunately, Mr. Shamir is not the only voice to be heard in Israel. The Israeli judicial system speaks with integrity, moral clarity and Jewish authenticity; it has refused to bow to political pressure and let the evidence alone decide the verdict. In the same way as we express shame at terrorism and disdain at the support for it, we should also take comfort and immense pride at the independence of the judges.

We now hope that the President of Israel will take courage from it and not pardon the murderers. We urge him to act like a Jew, irrespective of the fact that the victims were Arabs. If he acts otherwise, he will have imitated Muslim dictators who reward, rather than punish, acts of terror against Jews.

Even if it was wrong of the government of Israel to let the 1,100 Palestinian terrorists free — as indeed seems to be the case — now to commit another wrong by letting the Jewish terrorists free will only compound the error, not expiate it. Consistency is no substitute for morality.

The freeing of the Palestinian terrorists brought, at least, freedom to three Israeli soldiers in Syrian captivity. What kind of freedom will the pardon for the Israeli terrorists bring?

* * *

The debate reflects deep tensions in Israeli society. They make it morally impossible for us to remain neutral or silent. Our continued commitment to the Jewish state, which I hold sacred, cannot be discharged unless we speak up and take sides. Let me tell you what this means to me.

It means, first of all, unqualified revulsion at the combination of religion and nationalism that bedevils Jewish life and is a reflection of this relatively new Orthodox departure into activism.

I speak out of my conviction that we have entered a new phase of Israel-Diaspora relations. We must continue to be the admirers, advocates and financial supporters of the State of Israel. But we must also become legitimate partners, not just tolerated bystanders, and as such take sides. We are not outsiders but involved and implicated, whether we live in Israel or not.

* * *

Occasionally, in line with the implied teachings of our Torah portion, we may have tolerated, even admired, the zeal of one person. But the moment zealots come together in groups, "Woe unto us!" It was like that throughout our history and it is like that today.

We can imagine circumstances under which one zealot, like the biblical Pinchas, sanctifies God's name by using some violence to stop greater destruction. But we know that groups of zealots under all circumstances profane God's name. We may have learned to accept Pinchas, son of Eleazar son of Aaron the priest, but we must never accept Menachem Livni, Shaul Nir, Uzi Sharbaf and all the others. Neither can we tolerate their secularist supporters.

The psalmist offers us the formula for our stance: et la'esot l'Adonay — heferu Toratecha, "It is time to act for the Lord, for they have violated Your Torah."

Menachem Livni, said to be a leader of the Israeli Jewish underground, talks with his wife Tzipora during recent trial of Jewish terrorists. Livni was found guilty of murder and attemped murder in connection with a 1983 machine gun and grenade attack on the Islamic College in Hebron. [CJN July 18]. [Religious News Service photo]

Giant mill closes

TEL AVIV (JTA) — The bankrupt Ata textile mill's nearly 2,000 employees have been informed that their jobs were officially terminated as of June 28.

The giant industrial complex on Haifa Bay, once the largest employer in the Haifa area, was officially closed by court order. A last-minute effort to sell it to a foreign syndicate was rejected by the ministerial economic committee on grounds that the government's investment under the deal was too high.

The dismissed employees were advised by the receiver that they could withdraw money they had contributed to the pension plan up to June 28. But no mention was made of severance pay or financial benefits the workers had hoped to get from the government.

Now that they are officially without jobs, the Ata workers can apply for unemployment compensation or retraining to prepare them for jobs in other fields.

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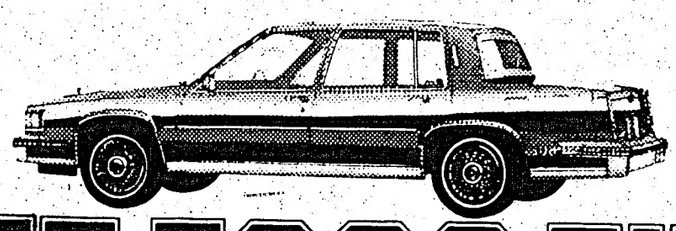

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M-T

World-National

Appeal to U.S. groups

Harsh words concern South African Jewry

WASHINGTON (JTA)— The South African Jewish community is becoming increasingly concerned about the strong vocal opposition to South Africa by American Jewish groups which it fears could endanger that community, a leader of South African Jewry warned here.

"We appeal to them (American Jewish organizations) to exercise restraint and to realize that their actions and expressions must in no way jeopardize the integrity or safety of our community," Dr. Israel Abramowitz, former chairman of the South African Jewish Board of Deputies, said in a recent address to a B'nai B'rith public affairs forum. "Our local community interests must be taken into account."

Abramowitz, president of B'nai B'rith in South Africa, stressed he neither supported nor spoke for the South African government. But he said he was reflecting the views of the South African Jewish community.

He charged that South African Jews believed there was an "obsessional preoccupation" with South Africa in the U.S. and much of the anti-South African manifestations here were made for purely American political reasons.

While no one denied the "inalienable right" of American Jewish organizations to speak out on any issue, Abramowitz said, South African Jews questioned, "Why are they literally falling and stumbling over themselves in their zeal and enthusiasm to get on the bandwagon of condemnation and protestation."

Obsessional preoccupation with country in U.S.

He also questioned why American Jewish organizations believed they were speaking for world Jewry and why Jewish groups felt that they had to lobby Congress on this issue. He implied that many of the groups demonstrating against South Africa wanted a violent change rather than the peaceful change supported by the South African Jewish community.

As for the position of South African Jewry: "We are obliged to maintain a cautious stance," Abramowitz said. He said there was always the danger of an anti-semitic backlash.

At the same time, he pointed out many individual Jews have been in the forefront of the human rights struggle in South Africa. The South African Jewish Board of Deputies has also increasingly spoken out on these issues, most recently adopting a resolution opposing apartheid.

The resolution was adopted not "in search of any accolades, nor to please certain quarters of the community, nor to meet the requirement and pressures of overseas and international Jewish bodies," Abramowitz said. "We have done so because we believe it is the correct thing for a Jewish community to do in line with Jewish ethical and moral principles."

Abramowitz said that while there is a "tremendous amount of concern and anxiety" in the Jewish community about the future, most are optimistic that change will come peacefully. He complained that he has seen little from the criticism in the U.S. about the reforms being made by the South African government.

However, Abramowitz stressed that the Jewish community's future is tied to that of the white community in South Africa and what is happening in Zimbabwe leaves it uneasy. There, a Jewish community of 7,500 has shrunk to a few hundred, he said.

The 119,228 Jews in South Africa make up 2.6% of the white population and .04% of the overall population, Abramowitz said. He said the Jewish community is a "declining community" and the population would have decreased since 1970 because of emigration to Israel, the U.S., Canada, Britain and Australia, if it were not for an influx of Jews from Zimbabwe and Israel.

There are an estimated 15,000 Israelis in South Africa. By the end of the century the Jewish population is expected to shrink to 64,000, Abramowitz said.

Seal executive VP of Jewish news service

NEW YORK — Mark A. Seal, a native of Montreal, was appointed executive vice-president of the Jewish Telegraphic Agency at the recent annual meeting of the board of directors.

JTA serves more than 80 newspapers in Canada and the U.S., including The Canadian Jewish News, gathering and distributing news and information of interest to the Jewish people around the world. The news agency also services daily publications in South America, France and French-speaking European communities and South Africa and provides the Anglo-Jewish content for ITIM, the Israeli news wire service.

At the annual meeting William Lee Frost of New York City was elected president of JTA, succeeding Martin Fox.

Mark Seal

William Lee Frost

Frost, a graduate of Harvard College, Yale Law School and the Harvard Graduate School of Public Administration, is an attorney and is currently honorary curator of Judaica of the Harvard University Library and a trustee of the Society for the Advancement of Judaism.

Formerly a foreign service officer of the U.S. state department, Frost is also chairman of the board of directors of the New York Heart Association, trustee of Radcliffe College and a member of the Public Health Council of the State of New York.

Nairobi talks again disrupted

[From Canadian Press and JTA]

NAIROBI, Kenya — Two committees drawing up the main document for the 2-week United Nations End of Women's Decade conference had to adjourn last week to give more time to settle a dispute over what should be included.

Several countries opposed the inclusion of the words "Zionism" and "imperialism" in one paragraph dealing with equality of women.

A number of delegates had earlier expressed hopes that the conference would not be dominated by political issues that are not "unique to women."

An American delegate from B'nai B'rith International reported that there were shouts of "Death to Zionists" and "There will be no peace until we are free of Jews" as pro-Palestinian delegates disrupted discussions at the conference.

"Regardless of the scheduled subject of any meeting — and I have witnessed it at meetings on infant and child care, battered women, and water purification — anti-Zionist accusations, slogans and speeches took over the discussion," Phyllis Heideman said.

Heideman added that whenever anyone attempted to refute the Arabs or defend Israel and the Jews, she was shouted down.

She said that pro-Palestinian delegates came well prepared and "well rehearsed."

On the other hand, she stated, most of the delegates from Western nations arrived poorly briefed and totally unprepared to counter the Arabs and their allies.

Peace process remains stalled

[Cont'd. from page 1]

the Palestinian list, the names on which have not been disclosed, was based on the fact that Palestinian moderates like Freij and al-Masri were not on it.

For various reasons, the U.S. was disappointed with Israel's response.

Washington differentiates between the PLO and the PNC, and between *negotiations* and *dialogue*.

It is the Reagan administration's view that the PNC is not necessarily a creature of the PLO. Furthermore, the U.S., unlike Israel, believes that American diplomats can, and should, meet with a joint Palestinian-Jordanian delegation in advance of *direct* Arab-Israeli discussions.

Indeed, the U.S. has gone on record as saying that the raison d'etre of prior U.S.-Arab dialogue is to bring about direct peace talks. Israel's view is that this intermediary stage is not necessary and is fraught with the danger that the U.S. might recognize the PLO.

Under a 1975 agreement, the U.S. pledged to Israel it would not extend recognition to the PLO unless the PLO accepted Israel's existence unequivocably and renounced terrorism.

The latest flurry of diplomatic activity in the region stems from a plan put forward early this year by Egypt. Egyptian President Hosni Mubarak suggested that a joint Palestinian-Jordanian delegation should open talks with the U.S. to pave the way for Arab negotiations with Israel.

In broad terms, Shimon Peres welcomed the idea, but made it clear from the outset that Israel would boycott any talks with the PLO or its agents and would not agree to the convening of an international conference to debate Arab-Israeli issues.

As a result of last week's developments, peace seems no nearer in the Middle East. The procedural wrangles which partly prevent it from happening have yet to be ironed out.

Chief Rabbis adamant on conversion demands

JERUSALEM (JTA) — Israel's two Chief Rabbis declared last week that they would not yield an inch in their demands that Jewish immigrants from Ethiopia undergo ritual immersion, a religious conversion rite.

At a packed press conference at Chief Rabbinate headquarters here, Mordechai Eliahu and Avraham Shapiro, the Sephardic and Ashkenazic Chief Rabbis respectively, insisted that halacha was immutable and inviolable. The Ethiopian newcomers must submit to immersion because it is a halachic requirement, they said.

The Ethiopian Jews, more than 10,000 of whom arrived in Israel by secret airlift last winter, regard the Chief Rabbinate's demand to be demeaning and insulting and casts doubts on their authenticity as Jews. The refusal of local rabbis to issue marriage certificates to Ethiopians who have not undergone immersion triggered a series of angry protests.

They culminated in a mass march by hundreds of emigres — men, women and children — from absorption centres in northern and southern Israel toward Ben-Gurion Airport, the place where they landed only a few months ago. The intention was to dramatize their disenchantment with their treatment at the hands of Israel's rigidly Orthodox religious establishment.

They returned to the absorption centres on the promise that Premier Shimon Peres would intervene with the Chief Rabbis on their behalf.

The two Chief Rabbis, who dismissed the protest as the work of fringe agitators, said they would be willing to "explain" halacha to Peres.

They said they regarded the Ethiopian emigres, one of the most devoutly religious groups in Israel, as Jews in principle. But the fact that they have been separated from mainstream Judaism since the destruction of the Second Temple, cast doubts on their Jewish purity which only the ritual bath could remove.

Eliahu maintained there has certainly been a "mixing" of alien strains in some Ethiopian Jewish families over the centuries — meaning some may have married non-Jews — and therefore halacha required a confirmation of the Covenant before any Ethiopian can be allowed to marry. "For marriage we need an even higher degree of certainty," Eliahu explained. There is no civil marriage in Israel and marriages performed by non-Orthodox rabbis are generally not recognized.

"There can be no negotiating or compromise over halacha," Shapiro said. "If something is halacha then it is halacha—and that's all there is to it."

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DIARY ...of a People

By DAVID BIRKAN

Israeli spy Wolfgang Lotz was put on trial in Egypt on July 27, 1965. A colorful, relatively long, and larger than life career came to a close.

Disquieting rumors of German scientists busily at work in Egypt constructing rockets and other devastating weapons for use against Israel, less than 15 years after the end of the Holocaust, compelled Israeli authorities to investigate. Choice of agent was made by then head of military intelligence, Yehoshafat Harkabi. It was a hearty, impressively Teutonic 39-year-old German-born Israeli, who had attained the rank of major in combat during the 1956 Suez campaign.

Lotz, born in Mannheim, was taken to Palestine in 1933 when Hitler took power in Germany, by his actress mother Helene after she divorced his non-Jewish father. The youngster grew up an expert horseman on an agricultural school in Ben Shemen. He joined the British army during World War II, fluent in Hebrew, Arabic, German and English.

His father's nationality entitled Lotz to a German passport, allowing him to travel to Egypt under his own name with genuine papers. The elements of his life were rewoven to form his cover. The Lotz going to Egypt was a veteran of the 115th division of Rommel's Afrika Korps — details of which he had gleaned as interrogator of POWs for the British — who was looking for a new place to settle and continue his postwar career of horsebreeder started in far-off Australia.

In December 1960, the outgoing Lotz entered the fashionable Cavalry Club in Gezirah, and impressed its honorary president General Youssef Ali Ghorab, the powerful and important head of Egypt's police force. Spending lavishly, Lotz was encouraged to stay in Egypt to breed Arabian thoroughbreds.

The process of ingratiating himself with his influential hosts, operating a stud farm, and acting the part of a rich man required hefty sums from Tel Aviv at a time when funds were hard to come by. His operations were transferred from military intelligence to the Mossad, Israel's secret service. His new boss Isser Harel pressed Lotz for a careful accounting of expenses and the disposition of the farm, an asset belonging to the Israeli government. In one altercation, Lotz sacrastically demanded his superiors provide him with appropriate Israeli government forms for the Egyptian generals — to whom he gave money — to sign.

Lotz reported nightly from a transmitter hidden in his bathroom scales anything that could be of military interest and social, economic and other details of life at Egypt's decision-making level of society. All contributed to the intelligence profile Israel was building of Egypt's military, economic and political strengths and weaknesses. He also obtained specific technical information requested from Tel Aviv, although he was not always competent in evaluating it.

Rumors that German scientists were close to perfecting a secret weapon for Egypt's use against Israel were fanned by boasts and threats Lotz transmitted back from the German scientists and Egyptian generals. Based on these, Harel launched Operation Damocles to intimidate the Germans in Egypt from continuing their work, in 1962.

Some 50 German scientists were first sent anonymous warnings to return to Europe and stop working on a weapon of destruction for a government "hell-bent on war," or face being stopped individually by agents of an Israel that had no alternative. Harel's letters were mailed locally by Lotz, their Egyptian postmark underscoring the proximity of the threat.

Some scientists left immediately. The others had their comfortable existence shattered by the imposition of heavy security and by worry. The latter was much aggravated by the accidental crash of a plane in Germany chartered by the Egyptian industrialist in charge of procuring equipment for the rocket program; he cancelled his plans at the last moment, but his wife and the pilot were killed.

The failure of diplomatic and all other efforts to induce the remaining German scientists to leave Egypt led to the final stages of Damocles. Letter bombs arrived. A German manager disappeared. An attempt was made on the life of the German electronics expert developing the rockets' guidance system. The program ground to a halt along with Damocles, which had run into heavy opposition in Israeli leadership circles.

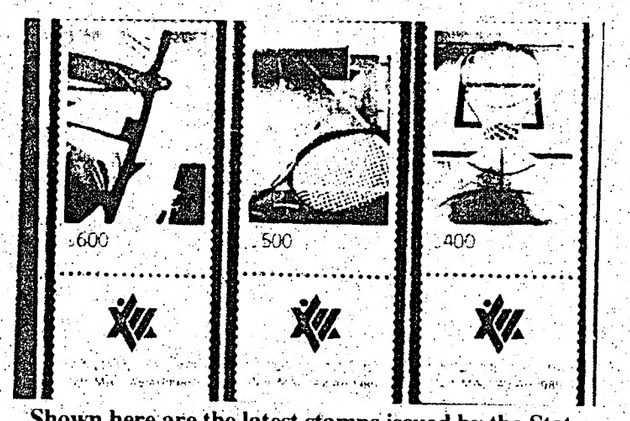
Lotz was caught transmitting, apparently by a Soviet team. His Israeli identity survived interrogation; he was convicted as a German mercenary. He and several other agents were exchanged for 500 Egyptian POWs, including nine generals, after the Six Day War.

12th Maccabiah Games begin

Emotional moments mark opening

By PAUL LUNGEN & DAVID PIERSON

TEL AVIV (VIA JTA) — The 12th Maccabiah Games got under way here last week with opening ceremonies marked by emotion, pride and colorful spectacle. Outstanding Jewish athlete Mark Spitz of the United States kindled the Maccabiah flame following a Yizkor service for Jewish dead in one of the more emotional moments in the 3-hour program.



Shown here are the latest stamps issued by the State of Israel honoring the 12th annual Maccabiah Games. All are available from the Israel Stamp Collectors Society, PO Box 854, Van Nuys, Calif. 91408.

The 7-times Olympic gold medal winner in swimming, accompanied by Shirley Shapira, Anouk Spitzer and Shlomit Romano, 13-year-old daughters of Israeli athletes murdered by terrorists at the 1972 Munich Olympics, was mobbed by many of the athletes already assembled on the grass playing field at Ramat Gan Stadium.

The crowd cheered enthusiastically as Spitz ignited the Maccabiah flame in the darkened stadium. Earlier 4,000 athletes representing 38 countries marched into the jampacked stadium, with 50,000 spectators greeting the athletes with warm applause.

Canadian flagbearer Mark Berger, a bronze medal winner at the 1984 Los Angeles Olympics in judo, led the 190-strong Canadian contingent in the colorful parade.

Marching in the front row of the group were Rabbi Gunther Plaut, Alex Fisher and Jean Beliveau, honorary chefs de mission, followed by the athletes, coaches, medical crew and executive of the Canadian Maccabiah team.

Beliveau's broad smile was unmistakable even from 30 metres away. Earlier, the former Montreal Canadiens star centre told reporters, "I was at the 1972 and 1978 Olympic Games and I didn't walk in the opening ceremonies, so I'm really looking forward to walking with Canada's athletes."

Beliveau had good reason to smile, as the atmosphere among the athletes was one of camaraderie and brotherhood, and the show was nothing short of spectacular.

The Brazilians captured the hearts of the spectators as the exuberant South Americans danced their way into the stadium, led by women in Brazilian native dress moving to the sound of the samba beat. Cheerleaders sporting pompons led the 500-strong American squad, while the British entered in good order.

If medals were given out on opening night, the 90 Italians would have walked away with the gold as most neatily attired team, for their white jackets and navy slacks and ties.

The 300-strong Australian team entered wearing their familiar bush hats, while the 2-man team from Bermuda wore — you guessed it — Bermuda shorts.

The Maccabi Modi'n delegation, consisting of newcomers to Israel plus South Africans, Romanians and a Lebanese, wore dark blue shirts and khaki pants. The Canadians were sharp in their white blazers, red slacks or skirts, topped off by red cowboy hats.

Israel's 800-person team, dressed in the blue and white of the Israeli flag, received the warmest applause, but the spectators saved a little something extra and clapped rhythmically as a group of seven marched behind a banner that read "Let my people go," a reference to the Jews who are not free to be in Israel.

Among the spectators present were Israeli President Chaim Herzog, Prime Minister Shimon Peres, Knesset members, diplomats, World Maccabi Union president Fred Worms, and many notables from the international sporting world.

After Herzog, himself a past Maccabi boxer from Ireland, declared the Games open, thousands of children presented a play, Tribes of Israel, told in song and dance, followed by five parachutists who dropped thousands of feet to make pinpoint landings in the centre of the stadium.

A spectacular fireworks display ended the wondrous evening, after which the athletes and fans, faces beaming with pride, crowded out of the stadium looking forward to the start of 10 days of sporting competition.

* * *

Up to press time (Friday, July 19) the Canadians had won 2 golds, 2 bronze and a silver in the Maccabiah Games.

Janna Promislow of Edmonton and **Joelle Fefer** of Montreal picked up the golds. Promislow won in the women's 100-metre freestyle swimming and Fefer won the free rifle competition.

In the men's judo **Boris Grayfer** took the bronze in the 75-kilo class. Grayfer is a Montrealer.

Mark Fromson, of Winnipeg, won a silver in the men's 10-metre diving. **Andre Sabbah** of Montreal finished fourth.

In the women's 3-metre diving **Mindy Kalchan** of Toronto won the bronze.

* * *

Because The CJN is going on vacation, readers will have to wait for more details of the 12th Maccabiah Games until we get back on Aug. 15. Staff writers Paul Lungen and David Pierson are in Tel Aviv covering the Games and will have a full report in the Aug. 15 issue.

African ties tighten

JERUSALEM (JTA) — **Israel has "had quite a lot of success" in the efforts to strengthen relations with Third World countries, particularly Black African states, most of which broke diplomatic ties with Israel after the 1973 Yom Kippur War and have not yet restored them, David Kimche director general of the foreign ministry, told reporters last week.**

David Kimche

"We are in a position to talk to the heads of at least 12-15 African states whenever we wish. We are in a position to talk about intimate things. We have close relations, even if there are no direct diplomatic relations," Kimche said.

He also observed that Israsel's trade with many African states is flourishing, in many cases much more so than in the days Israel had full diplomatic relations with them.

According to Kimche, who has devoted considerable time and effort to improve relations with Asian and African nations, many Black African leaders privately expressed their regrets that their countries broke with Israel 15 years ago. But they are deterred from resuming formal ties for fear of losing promised or actual aid from Arab countries.

In many cases, Arab promises have "far outstripped" the actual aid received, Kimche said. But some African leaders admitted to him, in their frequent but unpublicized meetings, that they feared subversion by the Palestine Liberation Organization and by Libya. "One African president with whom I met not long ago, said to me: 'You know why I am so hesitant to reestablish relations? I don't want to be assassinated."

Kimche added, "Libyan subversion is very much in the forefront of the thinking of African leaders today. They have seen the example of Chad" (which Libya has twice invaded).

After the 1973 war, only Malawi, Lesotho and Swaziland retained diplomatic ties with Israel. Liberia and Zaire recently restored them. Israel's hope that their example would be followed by others has failed to materialize up to now.

Nevertheless, Kimche quoted one African leader as telling him recently, "If only I hadn't expelled the Israelis who were working in this country, our country would be looking very, very different in terms of its agriculture and its technological advances."

Highly placed Israeli sources disclosed, meanwhile, that Egypt has ceased its earlier efforts to discourage African countries from resuming diplomatic relations with Israel.

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for their expressions of sympathy
and donations extended to them during
their recent bereavement on the
untimely passing of the late beloved
CHARLES GOLDLUST ז"ל

M-T

Editorial

Blood still clings

In his recent statement to the press about terrorist states, President Reagan conspicuously deferred to Syria's Hafez Assad by diplomatically refraining from mentioning Syria in the gang of five.

In this instance Syria's absence is more powerful than its presence because it shows how the recent TWA hijacking has rebounded, astonishingly, to the benefit of one of the world's most ruthless dictators.

President Reagan (may his recovery be a speedy one) is not the first American President to have responded positively to Syrian wiles.

In a recently published memoir, Jimmy Carter, a signatory to the famous Camp David Accords, refers congenially to meetings he had with President Assad during fact-finding trips to the Mideast.

Carter calls his book **The Blood of Abraham**. In it, however, there is no reference to the blood which Assad has shed in unleashing both his regular troops in Lebanon or his PLO surrogates in southern Lebanon and Israel.

What is even more startling is Carter's apparent amnesia with regard to Assad's Nazi-like destruction of the inhabitants of Hama which, according to conservative estimates, cost the lives of 20,000 people.

It is through the curious alchemy of politics that the same man responsible for the murder of thousands chose to be helpful in extricating the American hostages from Beirut.

It has been said that politics makes strange bedfellows. Never has the truth of this dictum been emphasized more in the phenomenon of an American President expressing gratitude to the man who turned one of his own cities into a human abbatoir.

Assad's maneuvering in the hostage affair may help launder his reputation somewhat. But no detergent is strong enough to cleanse the blood which clings to his hands.

Diaspora must help

Israel's Prime Minister Shimon Peres has taken some drastic steps of late to arrest his country's perilous economic decline.

Working within a cabinet consensus (not shared, of course, by the Histadrut Labor Federation) the Israeli leader has pushed through a series of unpopular financial reforms which have had the effect of doubling the prices overnight of certain basic commodities.

These are brave, if impolitic moves, especially in a democratic state where citizens express dissent openly and eventually through the ballot box.

The Israeli government is counting on the hope that severe measures now, while onerous in the short run, will prove to be salutary in the long run.

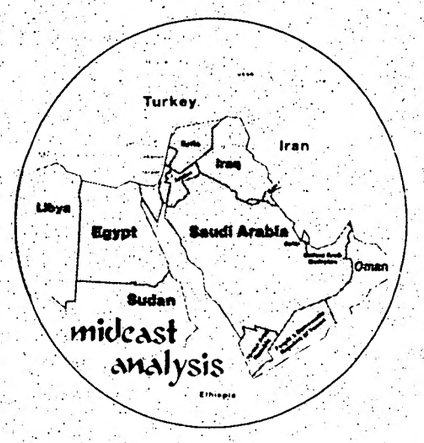
It has been said that a person cannot control anything for long if he does not start with self-control. The economic reforms imposed in Israel by its government is an admirable example of that self-control.

Diaspora Jews should realize, however, that Israel should not be asked to bear alone the weight of a crushing financial burden. The absorption of Ethiopian Jews, the expenses of operating a generous welfare system, the costs of maintaining a large standing army — these are some of the factors which have contributed to Israel's current plight.

The first two of these factors relate to Israel's humanitarianism and the country's noble mission to save Jewish lives and then make sure those lives are meaningful. Israel has done more than its share in this regard and it is incumbent upon Diaspora Jews to participate in this high enterprise.

Energy vital to country

Israel moves into nuclear age



Amos Horev

Yitzhak Berman

BY SHELDON KIRSHNER

Israel, the preeminent military power in the Middle East, is rumored to have nuclear weapons. In 1981, Moshe Dayan, then minister of foreign affairs, said in an unguarded moment that "we do have the capacity to produce nuclear weapons... in a short time." In 1974, Ephraim Katzir, Israel's President, revealed that Israel had the "potential" to produce them.

Despite such bold statements, and despite the common knowledge that Israel has a nuclear reactor for research purposes in Dimona, the Israelis have always officially insisted that they do not possess the bomb. Furthermore, Israeli leaders have been quoted as saying that Israel would not be the first Middle Eastern nation to detonate a nuclear device.

Two months ago, Prime Minister Shimon Peres said: "Israel will never introduce nuclear weapons to the Middle East." Yitzhak Rabin, the defence minister, said about a week later that Israel was committed to precisely such a policy.

These statements notwithstanding, virtually everyone who has any working knowledge of the issue is convinced that Israel has a stockpile of nuclear weapons.

Jimmy Carter, the former American President, said recently it was his belief that Israel "either has nuclear weapons or has the capability of having them on very short notice."

As early as 1968, the Central Intelligence Agency concluded that Israel had manufactured an atomic bomb. In 1976, the CIA leaked the news that Israel had developed as many as a dozen bombs of the size used on Hiroshima, Japan.

Of late, several American studies in that vein have been published.

Leonard Spector, a senior associate at the Carnegie Endowment for International Peace, claims that Israel has the capacity of manufacturing the bomb and may have already done so.

In a book entitled Nuclear Proliferation Today: The Spread of Nuclear Weapons, he claims: "Israel may have some 20 untested nuclear weapons or their easily assembled components." He notes that, in the wake of the Six Day War, the Israeli government made a decision to speed up the development of nuclear arms.

Spector repeats the unconfirmed story that Israel considered using nuclear weapons against Egyptian troops in the Yom Kippur War. And he says that Israel, which has *not* signed the Nuclear Non-Proliferation Treaty and has refused to submit to international controls and inspection, can now test nuclear weapons through the medium of sophisticated computers.

Rodney Jones, in a report prepared for the Pentagon, claims that Israel has nearly 100 nuclear weapons and adds it could deliver 12 warheads by plane and surface-to-surface missiles within hours. Jones, who is associated with Georgetown University's Centre for Strategic and International Studies, writes that Egypt's Gamal Abdul Nasser once considered launching an attack against Israel's Dimona plant.

Whether or not Israel has the bomb is still, essentially, a matter of speculation. What is not speculative is that Israel may be on the verge of entering the age of nuclear power.

According to Spector, Israel is seeking a site for its first nuclear power plant to generate electricity. He says that if it buys a reactor from abroad, it will have to ratify the non-proliferation treaty. If Israel did so, he speculates, it would be "an important signal" that Israel was not planning to increase its nuclear weapons stockpile.

In 1983, the Israeli cabinet approved in principle the recommendation of the Horev Commission that Israel should build one or more nuclear power plants. The cabinet directed the minister of energy to establish a directorate for the project, to be coordinated with the ministry of science and development.

Amos Horev, the president of the Technion, was in agreement with his fellow scientists that such plants were needed to give Israel not only relative economic and political independence, but the ability to stay ahead of the Arab states in nuclear technology.

The consensus in Israel appears to be that coal-burning power plants, such as the one in Hadera, produce vast quantities of carbon dioxide and other health hazards. Arnon Dar, dean of the Technion's physics department, says that nuclear power is safer, cheaper, technologically superior and creates fewer ecological problems.

Besides, it is pointed out, Israel is now too dependent on imported oil. Israel reportedly consumes the equivalent of eight million tons of oil a year — 98% of which is bought overseas.

Several years ago, when the question of nuclear power plants was raised seriously in Israel, the then minister of energy, Yitzhak Berman, disclosed that he was negotiating with several countries, including Canada, Britain and France, to purchase one.

Seven months ago, Prime Minister Peres returned from a trip to Paris and announced that France had agreed to sell one or two plants to Israel. There is, however, some confusion whether Israel will even take up that option. In a Knesset debate, Energy Minister Moshe Shahal said it was premature to discuss nuclear plans because the government had not yet decided whether nuclear or conventional power plants would be constructed in the next decade.

If Israel finally opts for nuclear-powered energy, as it probably will, U.S. objections will have to be overcome.

Washington's position is that Israel *cannot afford* nuclear power in the range of $2 to $3 billion when it is so financially strapped. Washington looks askance at France as a supplier, and is perturbed that Israel could get a reactor from the French without signing the non-proliferation treaty.

When Jimmy Carter was President, he vetoed a plan by Israel to buy a reactor from Westinghouse over its refusal to affix its signature to that treaty. France, which has no such compunctions, is anxious to sell Israel a reactor because its nuclear industry faces something of a disaster.

One year ago, the French government cut back on its program of domestic reactor construction and thereby jeopardized about 175,000 jobs. Consequently, France is eager to find foreign customers.

It is reported that President Francois Mitterrand, in his talks with Prime Minister Peres, offered Israel attractive credits as a sweetener. So far, high-level talks with the Israelis have also involved French officials like Prime Minister Laurent Fabius, Foreign Minister Roland Dumas and presidential advisor Jacques Attali.

France is also negotiating with Iraq, whose French-built reactor was destroyed by the Israeli air force in June of 1981. Israel has received a pledge from France that nuclear reactors with military potential will not be sold to Arab states.

Iraq, in an effort to complete the deal, has accepted stringent technical conditions set out by France, including the use of low-grade uranium to fuel the reactor once it is in operation and a continuing French presence at the facility-to-be.

There have been reports that the Gulf War, pitting Iraq against Iran, would delay the construction of a French reactor in Baghdad, but the Iraqis discount these. Recently, Iraq's deputy prime minister told The Washington Post that negotiations with France were in the final stages.

Iraq has not put all its eggs in one basket. Last March, the Soviet Union agreed to supply Iraq with a reactor to generate electricity. The agreement was signed to mark the 25th anniversary of the first economic cooperation pact between Moscow and Baghdad.

The Soviet Union, which has no diplomatic relations with Israel, has also supplied Syria and Libya with nuclear reactors.

The race for reactors in the Middle East, a potentially lucrative market, is on. It is unlikely that Israel will permit itself to fall behind.

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IAF well ahead of others

Unmanned planes a vital part of Israeli air strikes

By
SHELDON KIRSHNER

Early in the 1982 Lebanese war, Israeli fighter aircraft swooped down into the Bekaa Valley and destroyed Syrian anti-aircraft missile batteries in a raid that left the skies clear for Israel's air force.

The successful Israeli mission, which was accomplished without the loss of a single plane, was not only due to the proficiency of Israel's pilots or its American-supplied jets.

To a great extent, the success of the operation was due to the unmanned mini reconnaissance and surveillance planes put into the air days and even hours before Israel attacked Syria's heretofore impregnable missile sites. The drones used by Israel, known as the Scout and the Mastiff, are still the only *mini* operational RPV (remotely piloted vehicles) systems in the world.

Several countries, including the U.S. and the Soviet Union, manufacture full-sized RPVs. In fact, Israel once deployed one, the American Firebee. But no other nation, save Israel, builds a mini RPV.

Indeed, according to Maj. Gen. Amos Lapidot, the commander of Israel's air force, the IAF is "well ahead of other air forces in the operational use and development of the mini RPV."

The Scout and the Mastiff, built respectively by Israel Aircraft Industries and Tadiran Electronics Industries, are effective because they can fly over enemy territory with virtual impunity and are, in Lapidot's estimation, "extremely difficult to shoot down."

If one is downed, and several have been hit in the past three years, there is no loss of human life. This is no minor consideration in a country with a small population.

Both the Scout and the Mastiff, which are made of light composite materials and can stay aloft for up to seven hours, are truly compact.

The Scout, with a wing span of 16 feet, has a maximum flight altitude of 15,000 feet. The Mastiff, whose wing span is nearly 14 feet, can reach a height of 10,000 feet. They each cruise at speeds of up to 102 miles per hour.

Piloted from a mobile ground-control station which can be as far away as 60 miles, each RPV carries a TV camera which can transmit back a picture of the scene below. The controller can direct the camera to show a wide overview of a large area, or to zoom down to a point where a person on the ground can be identified.

Maj.-Gen. Amos Lapidot

According to a recent edition of the IDF Journal, which is published by the Israeli ministry of defence, a soldier can learn to to operate the RPV within three months and become an expert at it within six months.

A ground staff of 12 people can operate up to six RPVs simultaneously from one ground control centre.

The RPV was developed just prior to Israel's invasion of Lebanon, and the air force was in the midst of evaluating it when the war broke out. It was turned into an "operational tool" in the war itself.

As a result of its effectiveness under actual combat conditions, Israel Aircraft Industries and Tadiran have joined forces and created a separate company which will deal exclusively with the development, design, manufacture and marketing of mini RPVs.

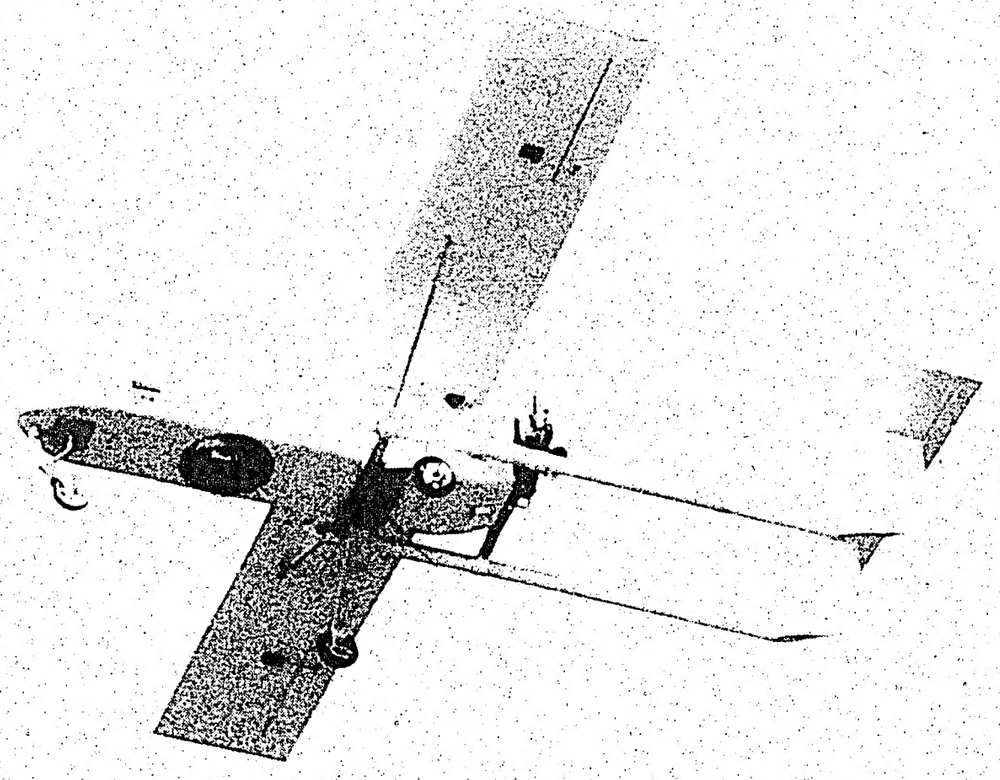
The new firm, Mazlat, is working on a new drone, the Pioneer 1, which is expected to be sold abroad. Mazlat has already come to an agreement with an American company to manufacture RPVs in the U.S. and sell them to the military. Mazlat considers the U.S. as its prime export market.

Before the establishment of Mazlat, Israel Aircraft and Tadiran sold RPVs to five foreign lands, including the U.S.

Israel Geva, Mazlat's vice-president for marketing and sales, says that Israeli RPVs will be cheaper than the U.S.' projected mini RPV system, the Aquila, which is scheduled to go into service within three years. Lockheed, which is manufacturing it, has spent about $800 million developing it to date.

Israel's drones have civilian applications as well. They can be used to spot forest fires, patrol borders and coastlines and test the quality of the air above nuclear power stations.

But, above all, their raison d'etre is military. The Scout, Mastiff and the Pioneer 1 join a long line of Israeli military products, from the Kfir jet to the Snapirit missile-armed hydrofoil, now being marketed overseas.



The Mastiff mini-RPV in flight.

Little learned from inhumanity's past

Terror must be fought boldly before it spreads

By
RABBI HAIM KEMELMAN
(Beth Shalom Congregation, Edmonton)

The world has been recently tortured to eerie, soul-shattering sights in the skies and on earth.

At the small Brazilian hillside town Embu, a most incredible Hamlet-type scene was unraveling. The decaying skull of Dr. Josef Mengele was exhumed by gravediggers. The notorious, world's most hunted war criminal was purportedly found, showing his rotting remains.

This was a creature who, unlike anyone on earth before him, meted out cruel death in mass extermination and grisly horror. In white gloves and to the strains of Beethoven and Mozart, he would point a finger at Auschwitz gates. Left to right, singlehandedly, he decided for hundreds of thousands of his victims who shall live today and who shall die tomorrow or another tomorrow.

The embodiment of the worst diabolic and wicked — who sapped children's blood to death in macabre medical experimentation — was now a dim, muddy memory of man's most evil past.

At about the same time — mankind was jolted to shock in the sky in the hijacking of 40 innocent Americans by Shiite terrorists. Compounding horror to horror, was the explosion that blew Air-India's jet liner, with its 329 passengers, out of the blue sky.

The proximity and shocking visibility of these events conjured up traces in the mind. The mini-genocide in the air finds a direct path to Mengele's grave, bearing the monstrous collective sign of Cain on its face.

Whether it's in the skies of Beirut, the Atlantic Ocean, Iran or elsewhere, it's the same theme, scum and humanity's refuse and guilt from which we must wash our hands clean. And as evil and cruel as Mengele's gruesome genocide was 40 years ago, so can the mini-genocide and indiscriminate slaughter in the sky, or the threat of it in hijacking.

How depressing, how damning it is to our human pride, to look into the hollow-eyed skull of the infamous Angel of Death — knowing that we have learned so dismally little from inhumanity's past — to have to fear the invisible angels of death-terror lurking from the beautiful skies.

Terror strikes everywhere and terror is being waged as a war. Can we be at peace with ourselves not to call total war on this sinister perverted foe of all foes?

Can we not single out condemnation and isolation not only to terrorists, but also to any nation or station that provides haven and training to society's most dastardly criminals?

Today terror is fought at gun point and with grenade's pin. Can we afford to wait until terrorists steal an atom bomb and bring down a city, a nation, to its knees, by having to capitulate to trigger-happy, fanatical madmen?

Shall we come to live and co-exist with terror until one day we face the apocalyptic fate of a city as its stands terror-stricken in the face of nuclear blackmail?

Nay, a hundred times nay. Terror should be fought boldly at its roots (and not just with words and helpless reaction), before it rears its ugly head and grows more monstrous. People, all people and all nations, friend and adversary alike (superpowers and small powers, including Arab nations) sooner than later will see their own safe societies rest upon uprooting terror.

For if Mengele is dead, the spectre of terror, reminiscent of the infamous Angel of Death, still lurks in the sky and on earth with the gravediggers shoveling earthly shame and guilt at the graveside.

"Violence shall no more be heard in your land," and old biblical prophet prophesied, "neither desolation nor destruction within your borders."

Call it war on terror, in the name of the good earth and the God who had given it unto our custody. Isolate, for heaven's sake and safe skies, terrorist-supporting countries. And pray, press and TV: exercise more discipline in what some call "news pornography," where the media are unnecessarily (beyond dissemination of information) exploited by terrorist gunmanship and showmanship.

Pray God, while you call war on terror . . . pray for peace on a dying and grieving earth for her children.

Tisha B'Av evokes double imagery

By
RABBI EZRA BOYARSKY

Tisha B'Av (the 9th of Av) — the 24-hour fast day commemorating the destruction of both the First and Second Temples, will be observed on Sunday, July 28 in deference to the sanctity of the Sabbath when public mourning is prohibited.

In consequence of both these national catastrophies, the Jewish people have been driven out of their homeland and exiled into foreign, fiendish soil. In relation to the first, second banishment was immeasurably more severe and of an infinitely longer duration.

This national day of mourning evokes a double imagery. On the one hand it serves as a flashback to the pristine glory of Jewish national sovereignty but more poignantly it conjures up and underscores the ignominy and fragility of Diaspora existence so graphically and incisively described in Jeremiah's Book of Lamentations.

But now that the Land of Israel has been reclaimed and Jewish political independence has been reestablished, what justifies the continuance of Tisha B'Av as a day of national mourning? And does not the reunification of Jerusalem, its annexation and restoration to its historical status as the capital of the reborn Jewish state make weeping for its destruction incompatible with reality?

In the height of exuberance over the establishment of the State of Israel after 19 centuries of a morbid, stateless and vagabond existence, such an emotional reaction is psychologically understandable and on the surface appears quite rational. Upon cool reflection, however, such an approach reveals a shallow, simplistic appreciation of Jewish history and a myopic evaluation of the contemporary Jewish scene in the Lands of Dispersion.

The tragic events that followed the destruction of the Temple in Jerusalem, inclusive of the Holocaust in our own time, have left deep and indelible scars on all Jewish communities throughout the world.

With the emergence of the State of Israel it was logically anticipated that these communities would, in concert with the phenomenal development of the state, be infused with a renewed spiritual and cultural vitality. But despite the truism that Israel has undeniably raised the stature and morale of Jews everywhere, this assumption proved to be a prematurely optimistic pipedream.

Figures don't lie and they indicate that the scourge of assimilation in various shapes and forms has not only not lessened in the last several decades in the countries of the free world but is on the increase; in the case of the U.S. it has made a track record and continues to burgeon to frightening proportions.

Remotely as it may seem, these disheartening facts cannot entirely be dissociated from what has transpired on Tisha B'Av 1,900 years ago. By the same token this doleful date in Jewish history cannot be dissociated from the irrefutable fact that it also fueled the irrepressible hope and resolve of the Jewish people to regain national independence in their ancestral homeland.

The religious Jew regards the renascence of Israel as an independent state only as the partial fulfilment of his hopes and prayers; he projects into the future when the Temple will be rebuilt and the priestly service is resumed in full regalia. This is what he pleadingly appeals for the year round and more so on Tisha B'Av.

The nationally oriented Jew realizes full well that more political and military bouts are inescapable before a peaceful and secure era for Israel is finally achieved. To him too, Tisha B'Av is a sobering reminder that the redemptive task is yet incomplete.

And the Talmud in Ta'anit 30a sums it up best: "All those who mourn for Jerusalem will merit to witness her rejoicing." — **WNS-Seven Arts**

Opinion

M-T

A mixture of Hebrew and Yiddish

This unique dialect still spoken in West Germany

By
SHELDON KIRSHNER

SCHOPFLOCH, West Germany —

Some years ago, an Israeli diplomat and his wife were passing through northern Bavaria when they stopped for the night in Schopfloch, a rustic town of 2,500.

The diplomat, hearing the overnight rate at the local pension, said to his wife in Hebrew, "That's not much money."

"You're right," chimed in the landlady.

The diplomat was flabbergasted.

"Do you speak Hebrew?"

"No," she replied. "But I am familiar with Lachoudish."

Lachoudish, she explained, was a German dialect made up of Hebrew and Yiddish words. That is why she had understood the word *bezol*, Hebrew for inexpensive.

As far as anyone here knows, Lachoudish is a unique dialect. And Schopfloch, in the pastoral wine country of central Franconia, is the only place in the world where it is still spoken.

Schopfloch, about 120 kilometres south of the Swabian city of Stuttgart, has no other claim to fame. It is located along Bavaria's Romantic Road, but tourists invariably bypass it, heading instead for architecturally-impressive towns like Rothenburg ob der Tauber or Dinkelsbuhl.

Of late, however, an increasing number of Jewish tourists who happen to be in the area have made a special point of visiting Schopfloch, which has a charm of its own.

Naturally, they are interested in this curious underground dialect, the propagation of which was disseminated by the amused Israeli diplomat and his friend, a German-based television correspondent who made a documentary film about Lachoudish.

Since then, an indeterminate number of foreign visitors, many of them Jewish, have descended on Schopfloch.

Hans Rainer Hofmann, the amiable 38-year-old mayor, is pleased to welcome them all. Hofmann, who learned the basics of Lachoudish after his arrival in the town, said he had no trouble learning it. "I knew a butcher who had picked it up from his father, a cattle merchant. And I knew Karl Philipp, who had compiled a German-Lachoudish dictionary."

Hofmann, who has been chief magistrate of Schopfloch since 1978, said he was drawn to Lachoudish out of necessity. Sitting in a pub shortly after his election, he overheard some elderly people muttering an unintelligible language. Although he could detect a German word here and there, he was confounded by the others they were using.

As it turned out, they were talking about the new mayor, a native of nearby Ansbach. In the company of a stranger, these old people usually reverted to Lachoudish. Not wishing to be considered an outsider, Hofmann applied himself to the task of learning Lachoudish.

The word Lachoudish is a bowdlerized version of the Hebrew *lashon kodesh*, holy tongue. It emerged in the 16th century, when Jews began settling in Schopfloch. Largely cattle traders, the Jews developed Lachoudish so that they could keep certain trade secrets among themselves. With the passage of time, Christians who associated with them picked it up.

In Lachoudish, the word for cow is *behejme*. Morning is *bauker*, and evening is *errev*. A wedding is a *kassenne*, and a name is a *schemm*. *A long day is joum kippur*, a month is *kaudesch*, a dog is *keeleff*, milk is *kuelef*, honor is *kufett*, while water is *majemm*.

The list is practically endless.

If someone is *meschucke*, he is crazy. If he has a desire to munch on bread, he asks for *laechemm*. If good fortune comes his way, he has *massl*. If he is tired, he rests his weary bones on a bed, *mittes*. He refers to his country as the *medine*, and to the market as the *schuck*.

The merchandise he buys is known as *skore*. If he cannot afford anything, he is poor, or *urem*.

Throughout the centuries, in Schopfloch, Lachoudish flourished. According to Karl Philipp, who was a teacher here for 40 years and was well acquainted with the Jewish community, Jews comprised 25% of the population in the 19th century. Later, the Jews moved to cities like Stuttgart and Nuremberg or immigrated to America.

Philipp, whose dictionary was published 16 years ago, said that Jews and Christians lived in peace until the rise of National Socialism.

The first Jews were deported in 1936, taken forcibly to the railway station. On Nov. 9, 1938, the Nazis set fire to the synagogue. The flames were doused by a non-Jew to prevent the conflagration from destroying adjacent buildings. But not long afterwards the Nazis burned what was left of the synagogue.

The persecution of the Jews did not let up, Philipp recalled. He remembers seeing a man being paraded through the streets wearing a sandwich board that read: "I am a Jewish pig." The man was subjected to this indignity because he had spoken to a Christian woman.

On the eve of World War II, he said, only 24 Jews remained in Schopfloch. They were eventually deported and sent to their deaths. Interestingly enough, Schopfloch was in Julius Streicher's district. Streicher, hanged in 1946, was one of the most fanatical Nazis serving Adolf Hitler.

Today, Schopfloch is Judenrein. But, in an amazing twist of fate, the pastor of the Lutheran church, St. Martins, is a converted Jew, a survivor of the Holocaust. Friedrich (Ephraim) Schafranek, born in Vienna, lost his parents during the war and immigrated to Australia in its wake. Finding Christianity there, he studied theology and became a minister. Schafranek, who speaks Hebrew and Yiddish, came to Schopfloch several years ago on an exchange program.

Schafranek, who greeted this reporter with the words Shabbat Shalom, appeared perfectly at ease with himself. Well aware of Schopfloch's Jewish past, he pointed a finger down the road to a Gothic-looking beige building and said it had once been a mikveh.

Schopfloch is replete with buildings formerly owned by Jews. Hofmann said that they are stylistically distinct by virtue of their slightly slanted gable roofs.

The Jewish cemetery, reputedly the biggest in northern Bavaria, lies on a gentle slope amid trees and a profusion of wild flowers. During the war, Nazi hooligans overturned some of the gravestones. But they were righted after 1945.

Schopfloch Mayor Hans Rainer Hofmann in Jewish cemetery. [Sheldon Kirshner photo]

Karl Philipp...published dictionary.

Containing some 2,000 tombstones, with the newest one bearing the date 1936, the cemetery is cared for by Hofmann with support from the Jewish community in Munich.

Hofmann, whose father was a member of the Nazi Party and served in the war as an army medical corpsman, spends about 20 hours of every month guiding tourists around Schopfloch. It is a labor of love for him, a way of atoning for the crimes of the Nazis. "I am ashamed for what happened to the Jews. I have no words to express my horror. I wish I could undo the Holocaust. I understand why Jews do not want to forget or forgive."

A staunch Roman Catholic, Hofmann did not meet a Jew until he was 25. Now he meets Jews on a fairly regular basis. They all ask about Lachoudish, which, he said, is fast dying out. In his estimation, no more than five to 10 people in Schopfloch speak the dialect fluently. Karl Philipp noted that there were approximately 60 Lachoudish speakers in 1939. Strangely, the Nazis made no particular effort to eradicate it.

A rosy-cheeked man in his late 70s who lives in the adjacent village of Feuchtwangen, Philipp began to compile his dictionary cum-history, now into its third limited edition, in 1933, hardly a propitious year for either German or Jewish culture. He collected Lachoudish words from both Jews and Germans. The war interrupted his work, but he took up the project in the post-war period.

Like Philipp, Hofmann is not too optimistic that Lachoudish can survive.

Hofmann has organized a Lachoudish club which meets during the winter months, but he is not certain that its existence can perpetuate the dialect.

"Several old people, mainly the sons and daughters of cattle merchants who learned it from Jews, know Lachoudish. But young people?" He nodded his head. "Maybe a few words."

At carnival time in Schopfloch, children sing a ditty called Lachoudish Is Really Not So Hard. But Hofmann realizes that this annual burst of contrived philo-Lachoudishism will probably not save the dialect.

Hofmann disclosed that a derivative of Lachoudish is spoken in a handful of villages elsewhere in West Germany.

But that's another story.

Secularists splitting over pork issue

By
PHILLIP GILLON

JERUSALEM (JCNS) —

"White Meat," an issue on which, I suspect, Diaspora Jewry is solidly united, is splitting the secularists of Israel into two opposing camps. "White meat" is the Israeli euphemism for pork products, and I am sure that Jews abroad are shocked and distressed by the thought of Israeli Jews breeding and eating an animal subject to so strong a taboo, according to Jewish religion and tradition.

Orthodox politicians have just got the Knesset to approve two bills aimed at prohibiting the sale of pork and allied products anywhere in Israel, except in specified Christian localities. The bill was supported by 13 members of the Labor Alignment Party, including Prime Minister Shimon Peres, and was opposed by eight such members, while two abstained. Seventeen hid in the Knesset restaurant while the issue was being debated.

Labor had allowed every member to vote according to his conscience and his palate. The Likud gave the bills unanimous support.

Cynical secularists recall that Henri of Navarree declared, "Paris is well worth a mass," when he converted to Catholicism to confirm his hold on the throne of France. They accuse Peres of thinking, "Jerusalem is well worth denying Israeli Jews their bacon and eggs."

Certainly any hope Peres cherishes of ever forming a small coalition with the Orthodox parties would have disappeared like snow upon the desert's dusty face if he had voted for the pigs. But, in fact, Peres, although not observant, has a genuine respect for Jewish tradition, and keeps to a kosher diet.

Avraham Tsivian, a well known columnist for Davar, describing himself as a secularist, wrote in support of the bills: "This is not a question for cool, rational evaluation by nice citizens of a modern state. The feeling of revulsion against pig-breeding and sales strikes deep at the heart of Jewry in their own country."

The issue came up originally in Israel in 1962, when the Prohibition of Pig-Breeding Law was passed. This aimed at limiting the breeding of pigs to Christian or mixed areas in Galilee and the Sharon, the assumption being that only Christians living in those areas would be the customers for the breeders. (Moslems, of course, also have a taboo against pigs.)

In the result, the law failed completely to curtail the breeding and consumption of pork and allied meats. A recent television program showed that every day 400 pig carcasses are brought to the Tel Aviv market; 30 butchers in the Carmel Market specialize in the sale of pork, bacon and ham. A butcher in the heart of Jerusalem, right next to the old Knesset, sells bacon and ham; so does another, in Rehavia, close to the homes of the President and the Prime Minister.

Not a matter of saving some shekels

The arguments against the pig in Israel are so obvious that I do not need to expatiate on them at length. Ultra-Orthodox Avraham Shapira of Agudath Israel and Rabbi Yitzhak Peretz, the minister of the interior, did so in the Knesset, reviewing the power of the taboo, and its importance in Jewish history, down the ages.

So why should Jews in the Holy Land davka insist on eating pig products? Why should they not make what appears to be a small concession to their religious neighbors? At one time, pork was very much cheaper than beef, but today the prices are much the same. So it is not a matter of saving some shekels.

Since so many Israelis have traveled so extensively abroad, they have acquired a taste for what is a staple item of diet all over Europe and North America. One freethinking girl exclaimed in fury that, if she could no longer get bacon and eggs for breakfast, she would be forced to emigrate. Then a thought struck her, and she wondered, "Do they kill the pigs kosher?"

They certainly kill them, and breed them . . . very scientifically. The Israeli pig is no unclean creature wallowing in a filthy sty. Most of them are bred in kibbutzim under ideal conditions for the breeder and eater, if not for the pig.

The case for the opposition was expressed with great vehemence by Shulamit Aloni MK, of the Citizens' Rights Movement, and Haim Ramon MK, of the Labor Alignment. They postulate in effect that there is a fifth freedom that must be precious to all citizens in democracy — the right to eat whatever one likes whenever one likes wherever one likes. Mrs. Aloni, herself a vegetarian, believes that nobody should have the right to tell a free citizen what to eat.

The bills have been referred to the Knesset's law committee, and will certainly be passed eventually.

Enforcement of the law is likely to prove very difficult. Haim, the non-kosher butcher, envisages that there will be a thriving black market in white meat. Mrs. Aloni dreads religious vigilantes prowling through butcheries and delicatessens in search of the sinister products.

Certainly, in most matters, such as currency, Israelis have always found a way to get around government regulations. If enough of them feel strongly enough about their white meat, they will probably work out a way to get it.

Opinion

Precious blooms from Peirik a summer gift

By
J. B. SALSBERG

My, my, how time doth fly, as they used to say in Olde English. Before one knows it one finds himself in mid-summer again. Nowhere does one feel this ripeness of summer than in the offices of this paper.

J.B. Salsberg

As soon as the Canadian raspberry season arrives the hard-working people in our editorial and business offices can think of little else but the beckoning two weeks of vacation that they dreamed of since last year's heat wave.

If they would ask me I would advise them not to surrender to the frivolous practices of the present confused generation. But they didn't and won't ask me, so I have to accept the Vox Populi (that's Latin for "the voice of the people") and guide myself accordingly. And that means that our exciting weekly rendezvous (French for get-together) will, unfortunately, not take place. Simply put: this paper will not appear for two whole weeks. But:

It has become almost a sacred tradition in this corner of The CJN to offer our highly-esteemed readers an annual, summer holiday gift of my own. It consists of carefully selected gems from our treasure trove of ethical and moral teachings that are to be found in Pirkei Avot, or as we call that book colloquially, "Peirik." We shall not depart from that tradition this year.

So, sit yourself down, or swing leisurely in your garden hammocks and read this year's selection. It was chosen especially for you. Please accept it. Thank you.

First, a few precious blooms from Peirik.

Hillel said: "Don't separate yourself from the community." He also said: "Don't judge another until you are in his place." Hillel once saw a skull floating on the surface of the water and he said: "Because you drowned others therefore you were drowned and those that drowned you will themselves be drowned."

And Rabban Jochanan, the son of Zacci, asked five of his most senior disciples to go forth, to observe and to conclude which is the most desirable objective that an individual should aim at. They did as their master and teacher instructed them to do.

When they returned each presented his own conclusion, but all differed one from the other. One said the main objective should be a **"good eye"** (kindly eye?); another said, **"a good friend;"** another said, **"a good neighbor;"** another said, **"one who foresees the consequences of things;"** the fifth and last of the five disciples, Eleazar, the son of Arak, said, **"a good heart."**

And Rabban Jochanan, the son of Zaccai, their teacher and master, replied after careful consideration, that he was inclined to support the findings of Eleazar, the son of Arak (a good heart), above all the others.

"Because," said the master, "his words include all that the rest of you suggested."

And now, my esteemed friends, let us hold hands and leap forward a thousand years or so . . . We did it, thank heaven, so let us now approach some of the chassidic greats. Ready? Let's go.

The Ba'al Shem Tov (Israel ben Eliezer), of the 18th century, who is acknowledged to have been the founder of chassidism in modern times, was, indeed, a great innovator and, in my view, also a populist and social reformer.

In the context of Jewish life of his time, the Ba'al Shem Tov, without minimizing the importance of scholarship did, nevertheless, proclaim the concept of "equality before the Creator of even the humblest, even the uneducated but of good of heart and of good intentions."

That was a revolutionary concept that moved the "masses," the "ordinary folk," to a level of importance and to a new status in each community. Little wonder that the masses turned to chassidism in contrast to the elitist and scholastic upper-crust that fought bitterly against the "new" chassidic upsurge, even to the point of sending misleading and slanderous reports to the oppressive, feudal regimes of that time.

The Ba'al Shem Tov is reported to have said: "What does it mean when people say that truth wanders all over the world? It means that truth is being driven out of one place after another and must wander on and on."

The "Besht," as he was often referred to, also said: "I let sinners come close to me, if they are not proud. I keep the scholars and the sinless away from me if they are proud." He is also recorded to have said to one of his disciples: "The lowest of the low you can think of is dearer to me than your only son is to you."

And now, let's conclude with a few gems from the Kotzber rebbe, an unusual and unequalled chassidic rebbe, whose "court" was located in the city of Kotzk, and he was generally referred to as "Reb Mendel Kotzker," of the early 19th century.

There is much to be said about the "Kotzker" but one thing everyone will agree; he was not a pedestrian, a literal-minded chassidic rebbe. He aimed and flew high, often to the fear and bewilderment of those who surrounded him.

Reb Mendel was once visited by a beaming disciple, who later became a rebbe in his own rights, and informed that he, the disciple, had won the first prize in a lottery. "That wasn't through any fault of mine," replied Reb Mendel. Upon which the disciple went home and promptly distributed the money to needy friends.

Another disciple came to the Kotzker to complain that he was called a bigot by his townspeople. "Why a bigot, why not a pious man?" asked the man of the rebbe. **"A bigot,"** the rebbe answered him, **"converts the main issue in piety into a side issue, and a side issue into the main issue."**

Enough for this year, no? So, have a good and healthy summer, but, for heaven's sake, don't become a bigot!

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signature.

* * *

PRAISES DEATH CAMP DOCTOR

I'd like to draw attention to a collection of documents in my possession that has escaped the attention of those writing about the Holocaust.

They show an unusual exception to Hitler's gangsters obsessed only with murder.

I refer to photostats of a register of Hungarian Jews who died in a special section of the Bergen-Belsen camp. The original of this unique list is preserved in the Jewish Historical Museum in Belgrade, Yugoslavia.

The compiler of this diary was a Dr. Sende, apparently a Hungarian physician, who made a meticulous list of 465 patients he treated on 137 folio pages. The first entry was dated Dec. 10, 1944; the last April 20, 1945.

The list gives particulars about each case of death, whether the prisoners were shot in the head by a guard, or whether they died during transport en route to Berlin when the camp was finally evacuated.

At the end of the list, he records the births of three babies he helped bring into the world.

More than 50,000 perished in Bergen-Belsen without benefit of medical treatment. But 465 people in the Hungarian sector were at least allowed medical care by a doctor who really seems to have cared.

The phenomenon of Dr. Sende's medical activities has been preserved for posterity as a rare exception to the otherwise unrelieved gloom and suffering of the Holocaust.

Rabbi Daniel Lewin
Montreal

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BANKERS NOT UP TO SCRATCH

I read with interest Frank Rasky's recent article in your Business Outlook section headed "Israel Air Force pilot opens short-term computer rent firm" and subheaded "First such service in Toronto."

The well-written article gave the public a good idea of what problems are encountered when opening a small business, especially in computers.

Our business, Management Graphics Inc. on Avenue Rd., now a 5-year success story, started just as an idea; an idea which at that time the Canadian banks laughed at.

Today, our business has grown to 12 employees and gross sales predicted for fiscal year 1985 are $2 million.

However, things have not changed that much.

To date, the Canadian banking system is still reluctant to take a chance with companies that are in the software development business.

Like all other good ideas that are developed in Canada, we, too, are forced to look to the United States for funding and marketing.

Software design, by its nature, requires very little inventory or major hardware purchases. Therein lies the catch 22. If you do not have collateral or inventory, the bank will not lend you money.

Although we have been in business for five years and never lost money to this date, the Canadian banks will not give us a reasonable line of credit.

Their reason?

They understand shoe retailing, restaurants, and other businesses. How can they lend money for ideas that they do not understand?

The underlying fact is that today's bankers are not up to par with the latest in business technology. The decisions are made by people who are not part of the computer revolution.

Such banking practices are putting a constraint on high-tech Canadian development.

George Klein
Toronto

* * *

Zeev Jabotinsky . . . Zionist leader said to be not religious.

SAYS JABOTINSKY NOT RELIGIOUS

I fear I must differ with Amnon Ajzenstadt's July 11 article headed "Jabotinsky: 'Ray of hope in darkness of exile'" and subheaded "45th anniversary of Zionist Revisionist leader's death."

The author writes that Zeev Jabotinsky, the charismatic founder of the first Jewish Legion since Bar-Kochba, "became the only Jewish political leader to deviate from the secular concept of Zionist self-emancipation by adding to his blueprint of national redemption the messianic quality of religiosity and faith in the God-given Sinai principle."

So far as I know, this description does not fit the Zeev Jabotinsky of history.

He was not a religious-minded man, and this was confirmed not long ago by his son.

He remained a secularist all his years and never had any pretensions to religiosity, albeit an ardent Zionist in ideology.

G. B. Kimel
Toronto

* * *

MEMORIES OF ETHIOPIAN LEADER

I was interested to read a CJN article about the graduation of Montreal's first Falasha student, Devorah Abraham.

The article says that Devorah's grandfather "was one of the students selected by the late Prof. Jacques Faitlovitch for advanced studies abroad and attended university in England and France."

I got to know Devorah Abraham's mother two years ago at a lecture by the Falasha rabbi from Tel Aviv at Montreal's Synagogue Shaar Shomayim.

Before World War I, when I was still a child, a young Falasha named Tamrath Emanuel came with Prof. Jacques Faitlovitch to my parents' home. My late father was at that time involved in the Pro-Falasha Committee.

Devorah Abraham's grandfather, whom you mention, belonged as well to Prof. Faitlovitch's group of pupils that the professor brought out of Ethiopia for studies in England and France.

Her grandfather was a contemporary of Tamrath Emanuel, and Emanuel was known as a great scholar and leader of Ethiopian Jews.

I met Emanuel after World War II in Paris, where he was attached to the Ethiopian embassy.

Mrs. Abraham knew Emanuel very well. She told me he died a poor man in Jerusalem, discouraged over the tragic fate of his people.

Mrs. R. Rosenberger
Toronto

* * *

HE BELIEVED IN MIRACLES

In his June 13 article on Maimonides, Rabbi Bernard Baskin states that "he (Maimonides) takes the scientific position that there are no miracles."

If this means what it says, it is an unbelievable and blatant misinterpretation of Rambam's credo.

Would Maimonides deny the miracles of the division of the waters of the Red Sea? Not only did he not do so, but in his Mishna commentary, he quotes a Midrash that not only one but 10 miracles took place there.

He writes: "If we were to accept the Eternity of the Universe, as taught by Aristotle, we should necessarily be **in opposition to the foundation of our religion, we should disbelieve all miracles and signs. . . .**"

And, a little further on, ". . . we take the text of the Bible literally . . . and say that it teaches us a truth which we cannot prove, and **the miracles are evidence** for the correctness of our view."

In other words, Maimonides considers the belief in miracles one of the foundations of Judaism; and one who doubts Maimonides' belief in them — as Rabbi Baskin does — would join the ranks of those "traditionalists" whom he cites as having attacked the great man.

There are numerous other positive references to miracles in Maimonides' writings, but, I believe, the two quoted prove the point.

Henry Biberfeld
Montreal

* * *

IS PORK EATER A JEW?

Re Rabbi Moses Burak's July 4 column discussing the "Who is a Jew" controversy:

Most Jews are aware of the Orthodox position regarding "who became a Jew by conversion and who did not."

However:

• If one cites exceptional behavior by some rabbis, he hardly gives a picture representative of the majority of rabbis. This actually goes for both the ultra-liberal and the ultra-Orthodox persuasions. Also, if one wants to find faults, one can.

• We do not have to resort to the odd Polish convert to make a point regarding observance of halacha. There are members of Orthodox congregations who eat pork, mix dairy products and meat in their meals, and see the inside of a synagogue — if at all — only on yomim tovim.

I am really surprised that Rabbi Burak bases his column on such a poor foundation, and gives such weak reference points.

Karl Georg Roessler
Montreal

* * *

"OBSCENE, IRRESPONSIBLE"

I would like to make a few points concerning Rabbi Dow Marmur's July 11 article, "Orthodoxy must show signs of ending isolationism."

• Yes, there are no Reform and Orthodox Jews. There are only more or less observant Jews.

• The great majority of Jews belonging to different temples belong not because of their Conservative or Reform theology. They belong to these temples because of convenience, social reasons and family affiliations.

• Yes, intolerance shown by a Jew to his fellow Jew is wrong and anti-Torah.

However, to tolerate Jewish clergy who participate with Christian ministers and priests in interfaith marriages; to tolerate leaders who preach tolerance, unity, and love of Judaism, but at the same time mislead out brethren and undermine our Torah by desecrating the laws of Sabbath, kashruth, and family purity, would be irresponsible and obscene.

Abe Goldreich
Toronto

M-T

World-National

Lengthy trial ends

Keegstra called bigot, hatemonger by Crown

[Cont'd. from page 1]

entered by the defence as evidence were subsequently withdrawn.

The element of promotion was evident, Fraser said, because Keegstra had a captive audience in his students, who could not protest or walk out or ignore him. They were forced to regurgitate Keegstra's views in essays and tests in order to pass the course, he noted.

Testimony showed, Fraser said, that Keegstra flouted two warnings from the superintendent of education in his school district to stop teaching material alleging a Jewish conspiracy.

The promotion was wilful because Keegstra must have foreseen the results, said Fraser.

His obsessive adherence to his ideas, his attempts to convince the court how right he was during his lengthy testimony, reinforced that argument.

Christie, during the final day of his summation, had made much of Keegstra's actions on the one occasion he knowingly encountered a Jew, saying that the incident was the most significant piece of testimony in the case.

The reference was to a man identified as Bob Epstein who, according to testimony, stayed in the Keegstra home while down on his luck and later was given a bus ticket to his home in the United States.

Keegstra often sheltered unfortunates of many races under his roof, Joseph Lindberg, a teacher at Eckville high school and a defence witness, testified last May. His evidence prompted some chuckles in court as he referred to these "unfortunates" as "Jerry the Indian, Albert the Eskimo . . . and Bob the Jew."

Christie said Keegstra's treatment of Bob Epstein indicated his "goodwill" towards Jews.

But Fraser said that while Keegstra never used the word hate directly referring to Jews in testimony, he did admit he had an intense dislike, detestation and abhorrence of Jews — all dictionary definitions of hate.

Despite the defence's complaints about the indictment being too vague, Fraser said the Crown didn't set out to find the words "I hate Jews" in Keegstra's teachings.

It offered the jury the sum total of the notes, essays and tests. The students testified as a means of entering written material so the jury members could judge for themselves the effect the accused had on them.

None said they hated Jews but "people can rationalize," said Fraser.

The statutory defences adopted by Christie in the case don't stand up either, said Fraser.

Good faith expressions of opinion on religious topics don't include branding Judaism an evil religion, he said.

Fraser also asked how the public interest and public benefit is served by condemning a religion and teaching students to detest its adherents.

Bruce Fraser

Christie's arguments that Keegstra had reasonable grounds for his views shouldn't be accepted, he said.

Keegstra selected sources which fit his theory and rejected anything from so-called mainstream history books on the assumption they were censored by the conspiracy.

Even when his own sources contradicted him, Keegstra preferred to extract the parts which suited him, he said.

Keegstra had received a fair trial and been given a full opportunity to answer the charges, even if he didn't take complete advantage of it, said Fraser. But there comes a time for that protection to end.

"He must finally face up to what he has done, and that time is near," he said.

Besides the regular contingent of reporters and Keegstra supporters, spectators during the final arguments included a group of children from a nearby B'nai B'rith camp and an Israeli-born immigrant to Canada, sporting a button which said, in Hebrew, "I love Israel."

Keegstra's supporters wore buttons throughout the trial. One of the most popular said: "Truth, the Final Solution."

Points of law spelled out

[Cont'd. from page 1]

He also said that Keegstra sought to remove stereotypes against Arabs through his discussion of Israel and lessen hatred of Germans by arguing the Holocaust was a hoax and that persecution of Jews by Nazis was greatly exaggerated.

MacKenzie stressed that the question of Keegstra's good faith was very important in determining whether he had, in fact, sought to remove hatred against Arabs and Germans through his teaching — and again put the onus on the Crown to show beyond a reasonable doubt that Keegstra was not acting in good faith.

The most complex defence is that the statements were relevant to a subject of public interest, discussion of which was for the public benefit and that Keegstra had reasonable grounds to believe they were true.

MacKenzie said the jury had to determine what constitutes public interest and benefit and measure the reasonableness of his sources by their own standards.

MacKenzie rejected only one of the statutory defences available, that Keegstra's conspiracy theories are true.

No evidence was presented to substantiate the veracity of the pamphlets and books Keegstra relied upon for his views, he told the jury.

The jury must be satisfied, that none of the statutory defences would apply in order to convict Keegstra, MacKenzie said.

The judge discounted the argument raised by Christie that the jury's verdict will set the standards for tolerance and free expression in Canada.

Pointing out that the issue had already been dealt with in a previous judgment, MacKenzie said, "I can tell you as a matter of law that this legislation does not violate the Charter of Rights."

MacKenzie also stressed that it is not up to the jury to decide how good or bad the law is.

The law exists, MacKenzie said, and can only be changed by Parliament. A jury has no right to reach a verdict based on its opinion of the law itself.

"For a juror to do that would be a violation of his or her oath."

In addition to finding that none of the defences apply, MacKenzie said, the jury must be convinced beyond a reasonable doubt that the Crown has proved the essential elements of the charge: that other than in private conversation, Keegstra had intentionally promoted hatred and that the target was the Jewish people.

He went into considerable detail regarding what constituted wilfulness and promotion, and the definition of hatred, with particular emphasis on the element of wilfulness.

The accused must be found to intend to promote hatred, MacKenzie said.

"The important thing to remember is that intention must be proven. A crime cannot be committed accidentally."

It is not enough to say that the accused was irresponsible, he said.

Promotion, MacKenzie said, involves the public expression of views intended to further the growth and development of hatred.

Whether anyone developed hatred as a result of Keegstra's statements does not matter.

He told the panel the word hatred should be given its ordinary meaning: to have extreme dislike, abhorrence and detestation.

If the jury finds any emotion less than hatred, an acquittal is necessary, MacKenzie said.

The judge took judicial notice of the fact the Jewish people are an identifiable group, with Judaism as their religion.

As an identifiable group, they are entitled to the protection of Section 282.2.

But during the trial, the defence argued that Keegstra was not referring to all Jews but only to a small percentage at the head of an international conspiracy to control the world.

MacKenzie said the law is not designed to protect individuals or small groups but those general groups identified by race, religion, color or ethnic origin.

However, the Crown must prove that Keegstra's teachings were aimed at the Jewish people, he said. International bankers, Bolshevik revolutionaries and the like are not identifiable groups under the law.

Following the judge's charge, the jury retired, but returned about six hours later to ask for clarification of the meaning of reasonable grounds and good faith, key phrases in the four statutory defences allowed under the law.

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origin over the past few years.

In a series of articles Mr. Catzman reports on his fascinating research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Toronto M4P 1P1.

* * *

SHAPIRO, SPEYER

Many Jewish surnames derive from cities and towns in Europe where Jews lived. The English equivalents are surnames like Manchester, Birmingham, Bristol and Dover.

The city of Speyer in Germany was populated by many Jews who became known by the place where they lived. Speyer (pronounced Shpeyer) gave rise to Shapiro.

Another explanation for the name Shapiro is that it derives from the Hebrew word Shapir meaning beautiful, as does the matronymic surname Shifrin.

A synonym for beautiful in Hebrew is Yaffa (as in the City of Jaffa), which is found in the name Jaffe.

Common Jewish surnames which are named after German cities and towns are Berlin, Ginsberg, Friedburg, Frankfort, Hamburg, to name only a few.

OCHS, SCHORR

Many Jewish surnames are the names of animals as in the English equivalent Bull. For illiterates the pictorial representation of the animal was more readily conveyed than the printed word. It was commonly used in the row housing of the confined Jewish ghetto to identify the occupant of a house by displaying insignia.

The device was familiar in mediaeval England where pubs adopted distinctive names like the Lion and the Unicorn, or the Pig and Whistle. It was particularly appropriate to designate the occupant as a butcher.

Ochs is German for Ox. Its Hebrew translation is Schorr. The name Ochs is well known as the publisher of the New York Times. Toots Schorr was a celebrated restaurateur in New York. Schorr is often spelled as Shore, which rather dilutes its origin.

Assistant to the Israel Trade Commissioner

The Israel Trade Commission in Toronto is seeking an Assistant to the Trade Commissioner. The work involves the promotion of Israeli Trade into Canada, meeting with Canadian business people and organization of trade missions to/from Israel.

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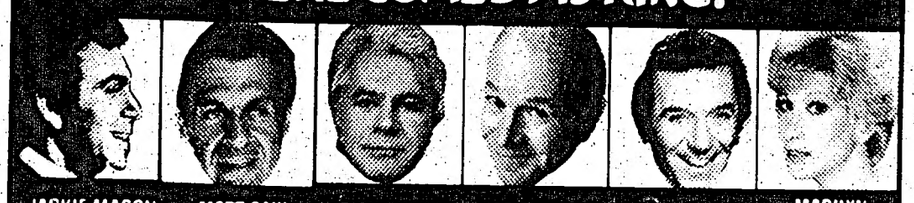

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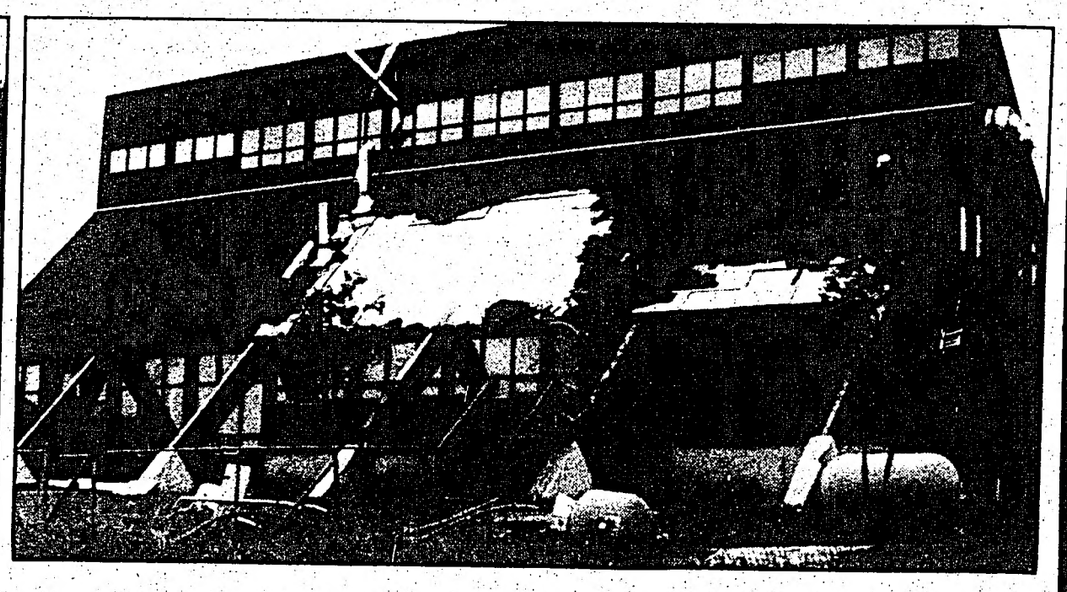

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Organizations and People

What's New

By
MIRIAM HERMAN

VACATION TIME

A reminder that The CJN is on vacation until Aug. 5 (Civic holiday). I will be back at my desk on Tuesday, Aug. 6, to prepare the Aug. 15 columns. Hope to hear from you then. Be sure to call in by 5 p.m.

Sunday, July 28

JEP- OS TISHA B'AV PROGRAM

The Jewish Education Program (JEP)-Ohr Somayach Tanenbaum Colleges will commemorate Tisha B'Av on Sunday, July 28, at Beth Jacob High School, 410 Lawrence Ave. W.

Morning services will begin at 8.30, and in order to assist the participants, informal introductions and interpretations will be offered on these prayers. Services will be followed by the reading of Aicha (Lamentations).

Program will resume at 6.15 p.m. with lectures, evening services and fast-breaking.

For information, call JEP at 787-1681.

Wednesday, July 31

ELM RIDGE GROUP HOME

Toronto **Mayor Art Eggleton** will be one of several dignitaries on hand at a preview and tour of the Elm Ridge Group Home for the Frail Elderly on Wednesday, July 31, at 4.30 p.m.

Located at 165 Elm Ridge Dr., the group home is a project of Kehilla Residential Program, in cooperation with Jewish Family & Child Service and Cityhomes of Toronto, builder of the facility, which will be in operation in September.

Co-hosting the reception will be **Michael Benjamin**, chairman, Toronto Jewish Congress social planning committee, and **Debbie Vigoda**, chairman of the home's administrative committee.

JF & CS will be responsible for the home's operation and management. Any enquiries should be directed to the agency at 638-7800.

Thursday, Aug. 1

SHAARE ZEDEK EARLY BIRD DRAW

The Canadian Shaare Zedek Hospital foundation will hold an Early Bird Draw for its current lottery promotion on Thursday, Aug. 1, at 8 p.m. at Don Mills Shopping Centre (Don Mills Rd. and Lawrence Ave.)

Among the personalities being asked to participate in the draw for six prizes of $500 each are **Al and Sara Waxman, Mel and Marilyn Lastman** and **Rabbi David Monson**.

The weekly draws on the lottery will begin on Oct. 4. For information, call 781-3584

THURSDAY EVENING SEMINARS

The Thursday evening seminars, sponsored by Jewish Education Program-Ohr Somayach Tanenbaum College, continue on Aug. 1, with Tolerance or Conflict: A Time for Each. The time is 8.30 p.m. at Eitz Chaim Schools, 475 Patricia Ave.

For information, call the JEP office at 787-1681.

Friday, Aug. 2

OPEN AIR SERVICE

Beth David B'nai Israel Beth Am's annual open air service takes place Friday, Aug. 2, at 8.15 p.m., when the congregation continues the tradition of going forth from the sanctuary to meet the Sabbath bride and worship under the open sky.

In case of unfavorable weather, the service will be held indoors.

Monday, Aug. 5

CONCERNED WITH INTERMARRIAGE

On Monday, Aug. 5, at 8 p.m., the first lecture on Rational Approaches to an Emotional Issue Preventing Intermarriage will be conducted for concerned parents, relatives and friends by a new educational service. A trained staff of educators and rabbis will provide the intellectual basis often lacking in the usual urgent, emotional appeals.

For details, call 789-4149, days.

Wednesday, Aug. 7

JEWISH BROTHERHOODS WORKSHOP

The Council of Jewish Brotherhoods of Metropolitan Toronto annual summer workshop (dinner) takes place Wednesday, Aug. 7, at Beth Tzedec Congregation. The topic of this workshop is The Question of Prosecuting Hatemongers (vis-a-vis Zundel, Keegstra and such) with Toronto lawyer **Edward Greenspan** speaking for the negative and **Manual Prutschi** of Canadian Jewish Congress speaking for the affirmative.

Tickets for this affair or further information can be obtained by calling **George Glass**, the Council president, at 965-1897 or **Ralph Etigson** at 633-5492.

STUDENT SCHOLARSHIP

Three York University students have been awarded scholarships to the Hebrew University of Jerusalem. From left to right are Ross Rudolph, associate professor of political science and director of the York-Hebrew University exchange program; Ian Jessop, recipient of the Leonard Wolinksy scholarship; Constance Nikoletsos, recipient of the Hebrew University exchange scholarship; Tara Morris, academic affairs coordinator of the Canadian Friends of the Hebrew University; Mark Schwartz, recipient of the Leonard Wolinsky scholarship, and Harry Arthurs, York University president.

HERITAGE AWARD

Harvey Hecker (centre) recently received the coveted State of Israel Bonds Heritage Award at a Chartered Accountants' Division testimonial dinner in his honor. With him, from left to right, are Donald Carr, dinner chairman; Israel's ambassador to the U.S. Meir Rosenne, the keynote speaker, and Chartered Accountants' Division co-chairmen Alex Serota and Harvey Solursh. [Marie-Josee Crete photo]

Sunday, Aug. 11

SIDEWALK SALE

The Men's Service Group of Baycrest Centre is holding a sidewalk sale on Sunday, Aug. 11 (note change of date from July 28) from 9 a.m. to 3 p.m. on the front lawns of 30 and 32 Baycrest Ave., rain or shine.

Don't miss out on great bargains such as brand new toys, clothing, comforters, pillows, housewares, jewelry, books, records and more. Bring the kids to enjoy games, prizes and free lemonade.

All proceeds go toward physical fitness programs for residents, patients and members of Baycrest Centre.

To donate new goods or for more information, contact **Rachel** at 789-5131, ext. 2002.

ASSOCIATED PICNIC

If you ever went to the Associated Hebrew Schools or CHAT (Community Hebrew Academy of Toronto), keep Sunday, Aug. 11, open on your calendar. That's when the first Associated alumni picnic is taking place. It will be held from noon to 4 p.m. at Thornhill Park (Yonge and Centre Sts., north of Steeles) at Diamond 1. Look for the sign marking the spot.

Tell your family and friends to come and help make it a fun afternoon. Bring along lawn chairs, frisbees, footballs and baseball equipment, food and beverage-- no food is provided at the park.

The alternate rain date is Sunday, Aug. 18, noon to 4 p.m.

SHAAREI-BETH EL PICNIC

Shaarei-Beth El Congregation's annual family picnic is set for Sunday, Aug. 11, starting at noon at Wedgewood Park, Cairncroft Rd., Oakville. Bring your own chairs and lunch. Cold drinks and watermelon will be provided.

Everyone will eat together at 12.30 p.m. and then the games will begin at 1.30. There will be swimming at an extra charge.

Monday, Aug. 12

SOVIET JEWISH WRITERS

On Monday, Aug. 12, the Committee for Soviet Jewry, Ontario Region, and the Committee for Yiddish of Toronto Jewish Congress will jointly sponsor the annual Commemoration of the Execution of Soviet Jewish Writers and Intellectuals at Beth Tzedec Congregation, 1700 Bathurst St., commencing at 8 p.m.

The main speaker will be **Prof. Itche Goldberg**, adjunct professor in Yiddish language and literature at Queen's College of the City University of New York. Prof. Goldberg has researched and written extensively on the works of the martyred Yiddish writers and poets in the USSR, the majority of whom were murdered in Lubyanka Prison in Moscow on Aug. 12, 1952.

Tuesday, Aug. 13

AN EVENING OF YIDDISH

An evening of Yiddish entertainment is being presented on Tuesday, Aug. 13, at 7 p.m., by the Skylight Theatre in Earl Bales Park.

Nathan Garnick will be master of ceremonies of the program, which features soloist **Jennie Eisenstein** accompanied by **Rick Kardonne**, duets by singer **Faye Kellerstein** and singer-guitarist **Bluma**, and the acting group Friends of Yiddish Players. There is no charge for this open air concert, but bring your own blankets and chairs.

This program is supported by the North York department of parks and recreation.

And What Else Is New...

VACATION TIME

The CJN is on vacation until Aug. 5 (Civic holiday). I will be back at my desk on Tuesday, Aug. 6, to prepare the Aug. 15 columns. Hope to hear from you then. Be sure to call in by 5 p.m.

DORIS' MUSICAL VARIETY SHOW

Doris' Musical Variety Show of the Bernard Betel Centre for Creative Living, that popular group of senior entertainers under the direction of **Doris Fleishman**, accompanied by **Elaine Duff** at the piano, will be performing at the following places during the month of August — Sunday, Aug. 4, at the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., at 2 p.m.; Wednesday, Aug. 21, at Baycrest Centre, 3560 Bathurst St., at 7.30 p.m., and Tuesday, Aug. 27, at the Centre for Creative Living for Open House Day, at 1 p.m.

For information about this versatile group, call 248-4764 or 222-7422 or 633-2527.

SKYLIGHT THEATRE VOLUNTEERS

Skylight Theatre is looking for volunteers to participate in a fun-filled afternoon in Earl Bales Park to be held Aug. 17. Activities planned include music, dance performances on stage, games for all, various booths and much more.

Help will be needed to supervise games, help with stage props and such. Someone familiar with the art of face painting is also being sought.

If you are interested in joining the festivities, call the Volunteer Centre at 481-6194.

CAREER COUNSELING WORKSHOPS

Start the season early by taking a look at career planning and/or how to improve your job.

Jewish Vocational Service is setting up three group workshops in career couseling, all beginning Monday, Aug. 12.

Career Counseling for Young People, six afternoon sessions followed by individual interviews, is geared to help young people plan careers.

The Women's Career Counseling group, to assist in career planning and job search needs, will run for approximately four morning sessions.

The Job Dissatisfaction group, to help people understand what the dissatisfactions are and what changes can be made, will be offered evenings for four consecutive weeks.

For information, contact **Vivian Pullan** at 787-1151.

HAMILTON'S SHALOM VILLAGE

Shalom Village in Hamilton has planned several special programs for the month of August.

Monday, Aug. 5, at 2 p.m. — **Faye Charles** singers of the Hamilton Jewish Community Centre.

Thursday, Aug. 8, at 1.30 p.m. — Shalom Village 4th Ladies Auxiliary tea complete with bake and craft tables. Tickets available at the door.

Wednesday, Aug. 21, at 2 p.m. — The Barn will be presenting a demonstration on special fruits and vegetables and how to store and cook them, along with recipes and samples.

Sunday, Aug. 25 at 2 p.m. — Special Simcha Sunday celebration with **Bert Levy** of Toronto entertaining with songs and Jewish humor.

For information, call 528-5377 in Hamilton.

HIGH HOLIDAY TIME

It's time to think of the High Holidays! The Upper Canada Lodge Building for seniors, 4266 Bathurst St., has a beautiful air-conditioned chapel. The rabbi, **Chaim Weber**, and the chazzan, **Asher Benlolo**, will be conducting the services.

All residents of the building and people in the vicinity are invited to attend. Prices are reasonable. Call **Leah** at 630-6897 or **Sara** at 636-4245 or **Sally** at 630-1683.

SUPER SUNDAY TELETHON

The 5th annual United Jewish Appeal Super Sunday 12-hour telethon will be held Sunday, Sept. 8, at 4600 Bathurst St., beginning at 9.30 a.m.

Recruitment for volunteers has begun, so if you would like to participate in this community-wide happening, don't delay! Call **David Gotfrid** at 635-2883 and sign on for the shift of your choice.

LABOR DAY WEEKEND

The Jewish Education Program(JEP)- Ohr Somayach Tanenbaum Colleges present a unique opportunity to explore and experience Jewish learning during the Labor Day weekend. Guest lecturers from Israel will be **Rabbi Nota Schiller**, dean of Ohr Somayach Colleges, Jerusalem, and **Rabbi Dovid Gottlieb**, former professor of analytical philosophy, Johns Hopkins University, and currently senior lecturer at Ohr Somayach, Jerusalem.

The weekend will run Friday, Aug. 30 to Monday, Sept. 2, at Garrison Inn, Fort Erie, Ont. Cost per person (double occupancy) is $195 Canadian funds. For students it is $150.

For further information, call JEP at 787-1681.

VIEWMOUNT TINY TOTS CO-OP

Viewmount Tiny Tots Co-op has limited spaces in the 3-day program for children 2-3-years old. A qualified nursery school teacher with an ECE certificate has recently been hired.

Program is held at Viewmount Park (Bathurst-Glencairn area), starting Sept. 23. For more information, contact **Faye Markowitz** at 783-0405 or **Karen Stone** at 784-1204.

FRIENDS AND ALUMNI OF ECRUSY

Are you a former USYer? If so, your help is needed. The Friends and Alumni of ECRUSY (Eastern Canadian Region United Synagogue Youth), chaired by **Shelley Parker**, is planning a variety of programs for all former USYers, in-

[Cont'd. on page 15]

Organizations and People

What's New

[Cont'd. from page 14]

cluding a Shabbat reunion at Camp Ramah Aug. 23-25.

If you would like to get involved, call **Mark Freedman**, regional youth director, at 789-0579.

INTERMEDIATE CHESS CLUB

Black Creek Library, 2141 Jane St., (at Wilson), is sponsoring an intermediate chess club on Wednesdays and Fridays from 2-4 p.m., beginning Aug. 7 through to Aug. 30.

With the help of a computer chess game, children, ages 8 and over, who have a fundamental understanding of the game, will learn new moves, intermediate level chess openings and strategy of a well-planned victory.

Register in advance at the library.

HELD OVER

A Woman of Independent Means, the 1-woman show on stage at the Leah Posluns Theatre starring **Barbara Rush** is being held over through to Saturday, July 27. Box office number is 630-6725.

at the jcc

On Wednesday, Aug. 7, at 7.30 p.m., the special needs department of the Jewish Community Centre will present **Margot Byrd** of ACT (Alternative Computer Training for the Disabled), who will discuss computer training courses and employment opportunities for individuals with physical handicaps. The lecture takes place in Room 101-102 of the JCC northern branch, 4588 Bathurst St. The fee is $2 JCC members, $4 non-members. For information, call 636-1880, ext. 238 or 239 (TTY 636-5510).

The North-East Couples Over 40 group will meet on Sunday, Aug. 11, at Beth Tikvah Synagogue, 3080 Bayview Ave., in the assembly hall downstairs. The program will be Operation Moses, an update on the rescue of Ethiopian Jews to Israel. The fee is $5 per couple. Refreshments will be served. RSVP by calling **Freda Weiss** at 663-7085 or **Laura Goldstein** at 665-4524. For further information, call **Rose Shapiro** at 889-0813.

The NE Women Over 40 group invites all those interested in the group to join in a barbecue and swim party at the JCC Valley, 7015 Leslie St., on Wednesday, Aug. 14, at 7 p.m. There will be an aqua fitness session with **Rosalie Posternack**. RSVP by calling **Freda Weiss** at 663-7085 or **Shelley Greisman** at 493-2766. Cost is $6. For information, contact **Rose Shapiro** at 889-0813.

All you want to know about your back and don't know who to ask — The JCC Valley is presenting a 2-session back clinic with **Brian Kleinberg**, doctor of chiropractic medicine. The first lecture, Oh My Aching Back: Understanding the Art of Lower Back Misery, takes place on Thursday, July 25. The second lecture, General Fitness for Your Back - The Dos and Don'ts of Proper Exercise, is on Thursday, Aug. 1. Both lectures are at 8 p.m. at the JCC Valley and admission is free.

The JCC Valley Nursery School has limited spaces available for September. It offers an enriched pre-school program for children 2½-5 years of age that includes gym, Hebrew, music, art, and insight into Jewish tradition, all in the beautiful surroundings of the JCC Valley. For information, call **Yonah Ander** at 889-0813.

singles

A reminder that The CJN is on vacation until Aug. 5 (Civic holiday). I will be back at my desk on Tuesday, Aug. 6, to prepare the Aug. 15 columns. Be sure to get your material in by 5 p.m.

The Special Events Committee presents The Rooftop Party on Thursday, Aug. 8, from 7-11 p.m. at the JCC Bloor branch, 750 Spadina Ave. Tickets at $7 include a barbecue and punch. Tickets are available at both the JCC northern and Bloor branches.

Listen and dance to the Climax Jazz Band at the **Holy Blossom Temple Single/Single Parents Group** annual moonlight jazz cruise slated for Saturday, Aug. 3. Sail on the paddle steamer Trillium and see Toronto's skyline at sundown from the lake. The time is 8 p.m. at Ferry Dock. Limited tickets are available and reservations are a must. Call **James** at 485-9911.....Then on Saturday, Aug. 10, a Midsummer Madness dance is set for 8.30 p.m. at the temple's Philip Smith Hall with D.J-Celebration, free pastries, coffee and a cash bar. Admission is $5 members, $7 non-members. Call James at the above number for further information.

Join the northern branch **JCC Singles 40 Plus** for a summer's evening barbecue and pool party on Monday, July 29, at 7.30 p.m. This is your chance to enjoy good company, delicious food and a refreshing dip in the pool. Don't miss out on this exciting program. Charge is $3 members, $4 non-members. For more information, call **Liz** at 636-1880 or **Doris** at 636-1687.

Chai Singles group of Beth Tikvah Synagogue is having a Midsummer Night's Magic dance with disc jockey on Sunday, Aug. 11, at 8 p.m. at Earl Bales Community Centre (Bathurst and Sheppard). Admission of $5 members, $7 guests includes an evening snack.

Solelim, ages 20s and 30s, is going on its semi-monthly, half-day hike along part of the Bruce Trail, near Toronto, this Sunday, July 28, and also on Aug. 11. Meet at the Donut Corner in Lawrence Plaza at 11.30 a.m. Carpooling will be available. Bring your swimsuits along. If there is a mid-morning rain, meet at the Donut Corner at 1 p.m. for indoor program. For more details, phone, evenings and weekends only, **Jeffrey** at 783-3019 or **Ray** at 638-6005.

Come out to the JCC Valley on Sunday, Aug. 11, and get into the upbeat rythm of the midsummer dance and swim party. The success of these parties is not to be believed! Swim is available from 7-9 p.m. with change rooms, sauna and showers. Dance to the sounds of **Mickey Kay**. Meet all your old friends and make new ones. See you there. Admission is $4 members, $6 non-members. For information, call 889-0813.

Join **Club Kinneret** for the second annual visit to the Catskills at the Concord Hotel during singles week, Aug. 21-25. Price includes three gourmet meals daily, bus tours, nightly entertainment, daily activities and much more. A visit to New York City is optional. For information, call **Tom** at 593-0600, days.

The **Singles Soul Party** of Club Bluenote on Monday, July 29, at 8.30 p.m., features a Back to the 60s dance contest. Prizes include a gold Passport to Soul card and a Roots gift certficate. Cover is $5. The club is located at 128 Pears Ave. (Avenue Rd. north of Davenport).

Single Scene, a Cincinnati non-profit social group, invites all Jewish singles, 40-65, to its 12th annual Labor Day Weekend. It takes place at the Clarion Hotel in downtown Cincinnati with a Loveboat theme. The cost of $110, U.S. funds, (hotel additional) includes seven meals, dances, open hospitality room, a riverboat cruise, swimming, health club and much more. For reservations and further information, contact **Judy Altenberg**, 2934 Losantiridge Ave., Cincinnati, Ohio, 45213, phone (513) 531-7356, or **Estelle Gud**, 7751 Stillwell Rd., Cincinnati, Ohio, 45237, phone (513) 761-2559.

for seniors

A reminder that The CJN is on vacation until Aug. 5 (Civic holiday). I will be back at my desk Tuesday, Aug. 6, to prepare the Aug. 15 columns. Hope to hear from you then. Be sure to call by 5 p.m.

Join **Club Chaverim** at 1.30 p.m. on Monday, July 29, for an afternoon of movie entertainment. It takes place at Beth Tikvah Synagogue, 3080 Bayview Ave. Charge is 50 cents members, 75 cents non-members. Come at noon for lunch ($1.25). For information, call **Fran Chodak** at 889-0813.

Workmen's Circle Social Club 50 Plus meets on Tuesday, July 30, at noon, at 471 Lawrence Ave. W. for lunch and entertainment. This is the last day to sign up for the Aug. 7 trip to Oshawa so be sure to be there.....Meetings will also be held on Tuesdays, Aug. 6 and 13, at noon. Non-members are welcome.....For information about all meetings, call **Shirley Grotell** at 222-7727.

The **JCC Singers**, directed by **Esther Ghan Firestone**, accompanied by **Sara Barkin Sandler** at the piano, has had two very succesful concerts in the past few weeks — one at North York Seniors picnic in Earl Bales Park, where the group received a standing ovation, and the other, shortly afterwards, at Congregation Habonim, which was followed by several calls for encores. Now the senior singers have been invited to perform at the Royal Ontario Museum on Sept. 29 in connection with The Precious Legacy: Judaic Treasures from the Czechoslovak State Collections exhibit running Sept. 14- Nov. 24. If you are interested in the group, just turn out at rehearsals on Thursdays from 9.30-11 a.m. at the northern Jewish Community Centre, Room 221, 4588 Bathurst St., or call **Teme Kernerman** at the JCC at 636-1880, ext. 234.

Club L'Chayim at Adath Israel Synagogue is having a paid-up membership party, featuring a variety show with the Club L'Chayim Players, on Tuesday, Aug. 13. The cost, complete with catered dinner, is $10 members, $20 guests. RSVP by calling **Belle Taft** at 635-5852 or **Jessie Silver** at 667-9935.

Senior Citizens Club of the Labor Zionist Alliance is starting its regular activities in August.....On Wednesday, Aug. 14, at 11.30 a.m., the monthly luncheon will take place at 272 Codsell Ave. This is free of charge to paid-up members. At the luncheon, registration will begin for the trip to Miami.....Save Thursday, Aug. 22, for the picnic at Harbourfront. Members will meet at 10.30 a.m. Details to follow in a later edition.....At the Cultural Circle session on Tuesday, July 14, **Nechemia Knobel** spoke about the new Liberal government of Ontario, and on Tuesday July 23, **Jay Lipsey** spoke about the meaning of fast days and the history of Tisha B'av.

CENTRE FOR CREATIVE LIVING

On Wednesday, July 31, the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., is sponsoring its 6th annual Health Fair, entitled Highway to Health. The fair, running from 10 a.m. to 3 p.m., will offer literature and information from approximately 50 community agencies, glaucoma screening, hearing, blood sugar level and blood pressure testing, the teaching of breast self-examination, lectures on fitness in the senior years, films on various health subjects, a presentation by Metro police entitled STEPS (Seniors Taking Extra Precautions), and demonstrations by the Chiropractic College of Ontario, Metro Save a Life CPR Division and the York-Lung Association. The Health Fair is free and open to everyone.

The Wednesday afternoon socials feature singer **Sara Hertzberg** in a program of Jewish and Hebrew folk songs on Aug. 7, and **Freddie and Eddie** on banjo and piano in a presentation of old favorites on Aug. 14. The time is 1.30 p.m. Fee is $1 members, $1.50 non-members.

The nature series, with slides and lectures by staff of the Federation of Ontario Naturalists, begins on Thursday, Aug. 1, from 1.30-2.45 p.m., with Bird Watching: Bird Identification. Admission is free to members, $1 for non-members.

A 4-lecture series for widows and widowers, entitled A Time for Change, starts off Tuesday, Aug. 13, from 1.30-3 p.m., with Widows and Widowers — Understanding Your Feelings of Grief. Admission is free and open to the community. For further information, contact **Suzanne Lando** or **Julie Bertrand** at 225-2112. This program is sponsored by New Horizons, a program of Health and Welfare Canada.

Sundays at the centre presents a concert by singer **Fern Dworkin** accompanied by pianist **Paul Matthews** on July 28, Doris' Musical Variety Show on Aug. 4, and the musical duo **Noam Eisen** and **Fern Dworkin** on Aug. 11. The time is 2 p.m. and the fee is $1 members, $1.50 non-members.

Sunday dance is scheduled for Aug. 4 at 7.30 p.m. with live music of the Creative Band. Charge is $2 members (bring membership card) and $2.50 guests.

At the **Wagman Centre** — Attend a series of health education lectures on Tuesday afternoons in Rooms A and B. These lectures include a film presentation, talk, and a question and answer period. They start at 1.30 p.m. and run approximately 1½ hours. Lectures are free of charge. Everyone is welcome. For information, contact **Emilio Landolfi** at 789-5131, ext. 417.....Chip Away With George is an 8-week wood-carving course with professional artist and wood-carver **George Almassy**, offered by the creative arts department. This is your chance to learn how to make beautiful wood-carvings of birds and animals. Course runs on Thursdays from 1-3 p.m. beginning Aug. 1. Fee is $5 members, $25 non-members. Beginners are welcome. For more information and registration, call **Janet Page** at 789-5131, ext. 431.

The line and ballroom dancing at **Earl Bales Seniors' Place** are in full swing on Wednesdays from 7.30-9.30 p.m. Come out and have an enjoyable evening with **Ada Goldblatt**. There is no charge. Earl Bales Seniors' Place is in Earl Bales Park at Bathurst and Sheppard.

SPECIAL GUEST

Beth Sholom Synagogue will be hosting an evening with guest of honor Simcha Dinitz, vice-president of Hebrew University in Jerusalem and a member of the Knesset, on Monday, Aug. 26, at 8 p.m., in support of State of Israel Bonds. Mr. Dinitz, who served as the ambassador of Israel in Washington, was a leading official in the foreign ministry in Jerusalem, political advisor to Prime Minister Golda Meir and director-general of the Prime Minister's office. For information on the reception, call Beth Sholom at 783-6103 or the Israel Bond office at 789-3351.

About People

A FAMILY REUNION

On the weekend of Aug. 23 some 150 descendants of **Samuel and Leah Glass** will be gathering in Toronto for the first Glass family reunion, to be celebrated in three affairs convened by great grandaughters **Beverley Appel** and **Linda Fine**.

Samuel and Leah Glass migrated to Canada at the turn of the century. Samuel was the first to arrive, later followed by his wife and in turn their nine daughters. The three older girls were married, the rest were young children, the youngest being 7-years-old. They settled, as most immigrants of the time, in the Bay-Dundas area.

BATSHEVA IS MAKING AN ALBUM

Since leaving the Chai show last year, **Batsheva** has been working on an album and is now in the first stage of production.

The album, tentatively titled I, Batsheva, Singer, will feature the highlights of her concert repertoire of songs in Yiddish, Hebrew and Ladino as well as English, including her award-winning compositions.

Batsheva's Song of Remembrance won the National Competition for Original Holocaust Literature, sponsored by Canadian Jewish Congress. Another song about the Holocaust, Smaller Crowds, won the Koom Koom International Songwriting Competition.

Also on the album will be a number of Yiddish songs from the shtetl Batsheva collected in 1977 under the auspices of a grant from the ministry of culture and recreation.

She is also planning to record her English translation of the popular Israeli song, The Last of All Wars.

A SUCCESSFUL BOOK

Avraham Fuchs, who with his wife **Ada** were shlichim to Associated Hebrew Schools in the early 1960s, is enjoying much success with his book, The Unheeded Cry. Originally published in Hebrew in Israel, it is now in its second printing in English by Art Scrolls Publishers of New York.

Avraham Fuchs

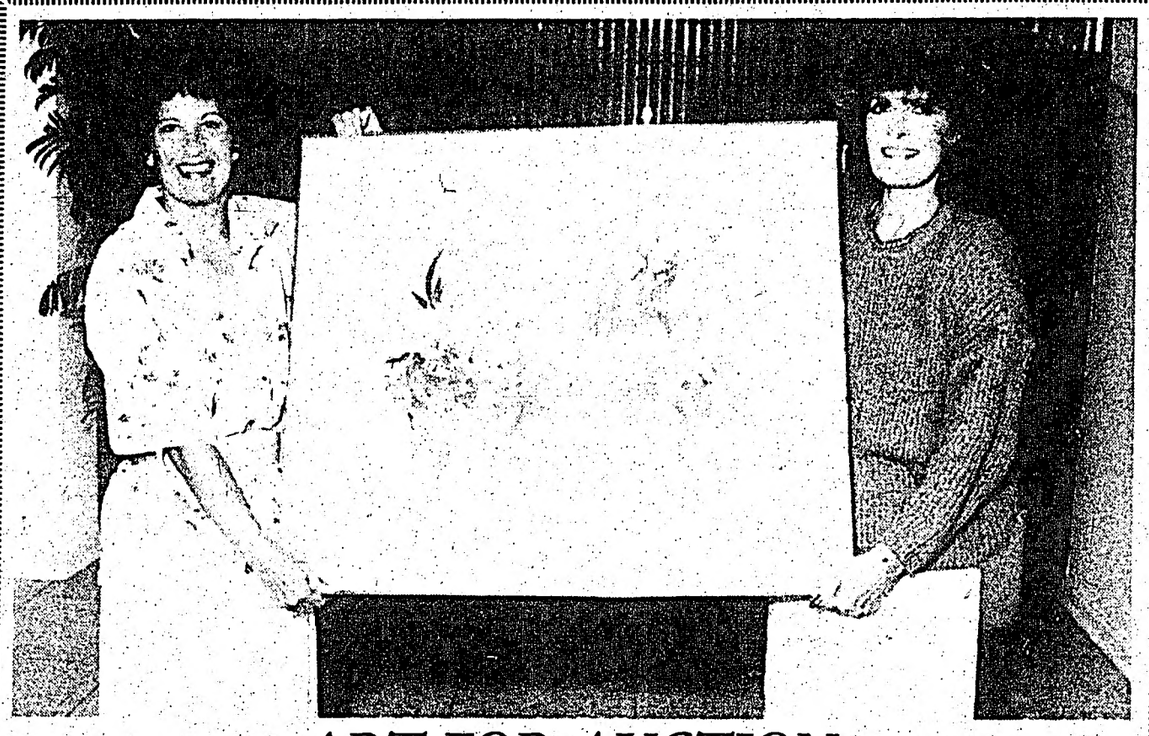
The book describes the efforts of **Rabbi Dov Weissmandl** to save Hungarian Jewry from the Holocaust.

Fuchs, who lives in Jerusalem, may visit Toronto this winter on a North American lecture tour.

SCIENCE WHIZ

1985 Technion Science Fair grand prize winner Geoffrey Anderson with Irving Keyfetz (left), chairman of the judging committee, and Geoffrey's parents, departs from Pearson International Airport for a month in Israel.

Organizations and People



ART FOR AUCTION

Wendy Litwack (left) and Gloria Lepofsky hold a lithograph by Israeli artist Reuben Rubin, one of the donated items for the A Summer Evening...A Silent Auction being held for the Israel Cancer Research Fund on Thursday, Aug. 15, at 8 p.m. at the home of Rochelle and Haskell Zabritsky, 61 Old Forest Hill Rd. Purpose of the evening is to increase the research fund's membership.

HAPPY TIME

National Council of Jewish Women Foundation officers are shown with the chief project officer of Canada Mortgage and Housing Corp. (CMHC) Minnie De Jong (left) upon the final approval of the CMHC guaranteed funding of NCJW's new non-profit housing complex to be built on Bathurst St. at Prince Charles. Occupancy is scheduled for spring 86. With Minni De Jong, from left, are Lesley Miller, NCJW Foundation program chairman; Nita Goldband, NCJW (Toronto) president, and Patricia Starr, NCJW Foundation president.

The family of the late beloved

RUTH SAFFRON ז"ל

extend their heartfelt thanks to friends and relatives for all their acts of kindness and support during Ruth's illness and their bereavement. Ruth's courage, spirit and warmth will continue to be a source of inspiration to everyone who knew her and her love will live on in us forever.

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Remembering

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Organizations and People

For treatment of skin disorders

Doctor flattered by efforts to establish a clinic

By
RON CSILLAG

TORONTO —

"I'd thought I'd faint!"

Dr. Ricky Kanee Schachter responds honestly when asked how she reacted upon learning of the recent establishment of a fund that will raise money to set up a dermatology clinic in her name.

She also admits to being flattered but a bit embarrassed as well.

"I'm basically a shy person," Dr. Schachter told The Canadian Jewish News from her office at Women's College Hospital. "But I certainly welcome the establishment of the fund."

The fund was launched last April by friends, associates, relatives, students and patients of Schachter in order to set up the Dr. Ricky Kanee Schachter Dermatology Centre at Women's College Hospital.

Those behind the drive say the centre will provide Toronto with a unique clinic that will treat skin disorders on an out-patient basis. The new centre will complement the existing in-patient facility and the Psoriasis Day Care Centre at the hospital.

The clinic will diagnose, treat and educate ambulatory patients and serve as a research and teaching centre, all a Canadian first.

And its launching coincides with Schachter's announcement that she will retire from her administrative duties at the hospital's dermatology department after nearly a 40-year-long association.

Now at age 66 and a feisty grandmother of four, Schachter reflects on a long and illustrious medical career.

She broke ground by having been the first woman in Canada ever to be appointed and to serve as head of a university's academic division of dermatology.

She is an associate professor in the University of Toronto's department of medicine and has served as chief of Women's College Hospital's dermatology division and as director of its world-renowned Psoriasis Education and Research Centre. The centre was the first of its kind in Canada and was the first to feature sleep rooms to monitor patients' overnight activities.

As well, she has held a variety of posts within Women's College Hospital, where she was instrumental in building up the dermatology division.

Adding to her hospital, academic and managerial duties have been the 1½ days-a-week she's devoted solely to her 39-year-old private practice.

And as one of Canada's authoritative voices in dermatology, she has written dozens of papers and given seminars and lectures around the world.

But these days, Schachter is looking forward to the more free time her relinquished administrative duties will afford for luxuries like music and reading.

There will also be more time for research, her practice and the psoriasis centre which last year treated some 15,000 patients, she said.

As for the proposed clinic in her name, organizers hope to remodel a whole wing of Women's College Hospital to accommodate the psoriasis program and all the new services.

Schachter feels many skin diseases can be treated on an out-patient basis.

"I feel very strongly about the fact that people who are chronic or have recurring disorders are taking up hospital space when they could be treated in an ambulatory centre.

"The (new clinic's) whole idea will be to keep people at work and have them regulate their medical doses.

Dr. Ricky Schachter

"But first, there has to be a lot of education about skin diseases," she said. "They aren't contagious and they're not dirty."

One of her many planned projects at the new clinic will be the establishment of a computerized database of the centre's dermatology patients.

A blue-ribbon panel is listed as patrons of the fund, and they include former Lieutenant-Governor Pauline McGibbon, MPP Bette Stephenson, Bernard Shapiro, director of the Ontario Institute for Studies in Education and Ray Wolfe, chairman of Oshawa Group. Schachter can run her finger along almost all the names and list them as personal friends.

Born in Melville, Sask., Schachter graduated from the University of Saskatchewan and the University of Toronto's medical school at a time, she recalled, when it was more difficult being a Jew in professional training than a woman. And being a woman in med school then was tough enough.

Her mentor, she says, has been her husband of 43 years, Dr. Ben Schachter, a biochemist who always urged her on in her studies. "I don't think I would have survived without him," she admits.

But medicine is a family affair among the Schachters. Her brother Ben is a dermatologist in Vancouver and her son Daniel is now a dermatologist after seven years of practicing family medicine ("he finally saw the light," quips his mother).

Her brother Sol Kanee of Winnipeg is a prominent member of Canada's Jewish community, having been president of the Canadian Jewish Congress and involved in other Jewish causes.

Call 966-8828 for more information on the fund.

In remembrance of Soviet Jews

NY professor guest speaker

TORONTO —

Prof. Itche Goldberg, adjunct professor in Yiddish language and literature at Queen's College of New York's City University, will be the keynote speaker at the 33rd annual commemoration of the execution of Soviet Jewish writers and activists, to be held at the Beth Tzedec Synagogue, Monday, Aug. 12 at 8 p.m.

Prof. Goldberg's address, entitled The Tragedy of Soviet Jewry, will be delivered in Yiddish and English.

Prof. Itche Goldberg

Goldberg is editor-in-chief of Yiddish Kultur, a publication devoted to the problems of Yiddish culture and literature.

He is also director of the Zhitlowsky Foundation of New York, providing textbooks in history, literature and language for Jewish schools.

Goldberg has researched and written extensively on the works of the Jewish martyrs killed during the black years of Stalin and those murdered in Lubyanka Prison in 1952.

Canadian Jewish Congress president Milton Harris will speak on his meetings with current leaders of Jewish activists and of the aliya movement in the Soviet Union.

Harris and his wife Ethel recently returned from visiting Jewish Refuseniks in the USSR. They were accompanied by several members of the Canadian Parliament.

Ruth Slater, Yiddish folksinger, accompanied by Fagel Gartner, will render a musical tribute to Jewish activists of that day and Aaron Fainer will read from their works.

Gerry Kane, chairman of the Committee for Yiddish of Toronto Jewish Congress and Marsha Slavens, co-chairman of the Committee for Soviet Jewry, Ontario Region, will be on the program as well.

Doors open at 7 p.m. and admission is free.

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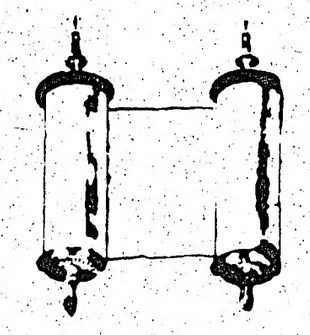
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Tisha B'Av 5745

Tisha B'Av is observed this Saturday night and Sunday — the great day of mourning for the thousands of years of Jewish suffering.

Napoleon once walked past a synagogue on Tisha B'Av and heard the sound of Jews wailing.

"What are they crying about?" he asked his aides.

"They are mourning the destruction of the great Temple in Jerusalem that was destroyed 2,000 years ago," he was answered.

Remarked the emperor: "A people that remembers its glory even after thousands of years will never be dstroyed."

* * *

Even in the darkest days, when Jews were helpless and scattered, they never abandoned the dream of Zion.

Says the Talmud: "Whoever mourns for Jerusalem merits that he sees its joy. . . ."

Strange . . . it doesn't say that a person who cries for Jerusalem **will** see its joy, its redemption. He sees it **now**, right away, even when the holy places are still in the hands of others.

How is that possible?

But the Talmud teaches a principle: It is a rule of nature that sooner or later a person who dies is forgotten from the heart. The memory is there, the love is there — but the pain? It subsides. Otherwise how could we go on living?

But he who mourns for Jerusalem still feels the torment of the Roman invaders setting fire to the holy walls and slaughtering the priests and children in the sanctuary — still cries 2,000 years later.

How is that possible? Shouldn't the dead Jerusalem be forgotten? Shouldn't the suffering of Jerusalem have been assuaged and diminished?

But it is proof — Jerusalem is not dead! It never died! The temple, the holiness has been ravaged, but it still waits. The heavenly Jerusalem poises on the edge of history ready to reappear in all its light!

Joseph disappeared from his father Jacob for two decades. Jacob should have been consoled after all that time, but no! He felt the loss every instant. Why? Because Joseph was still alive! Od achinu chai!

How can you forget a living soul that is out there?

So also, we mourn, we mourn the living destiny of the Jewish people — not a nation that should be arming for war, but prospering in peace; mourn for a holiness that should suffuse every corner of Eretz Yisroel; mourn! for a prophetic vision of a just world; mourn! for a Jewish people that still is surrounded by enemies.

And the redemption? The redemption will come from our own "ahavas cheenam," free will love of one Jew for another, and caring for the needy of the world.

* * *

And in sorrow, still joy. A chassidic Jew visited a West European town. People saw his long black coat and no one wanted to invite him in to eat.

What did the chassid do? He folded up his coat and made it into a short jacket. "Look," he announced, "you saw my long coat and must have thought that my stomach goes to the ground and I will eat you out of house and home. See, my stomach is no longer than yours!"

May our redemption come easy as ABC — Good Shabbes.

Bring in the clowns

Summer jobs can lead to a career

By
RON CSILLAG

TORONTO —

Once again this summer, student ingenuity is alive and well and living in Toronto.

The lawn mowing, window washing and odd job brigade is out in full force, trying to drum up some funds for those traditionally poverty-stricken high school and college students.

But it's not all hot, conventional toil.

For some, like 21-year-old Shane Farberman, clowning around is a full time gig.

Farberman, a recent graduate in hotel and restaurant management, runs Farco Enterprises, a booming children's entertainment company that in turn, employs about 30 students part time over the summer.

Once a lean and hungry student himself, Farberman began Farco five summers ago by being a clown at kids' parties and turning out animal balloons in malls.

Today, his parents and sister-in-law work for him full time.

His staff is available seven days a week as magicians, jugglers, mimes, balloon sculptors, disk jockeys and, of course, clowns. Farberman also supplies candy floss machines and a contraption that takes your picture and puts it on a lapel button.

He works virtually any kind of function, including bar- and bat-mitzvahs, graduations and shopping mall bookings.

"I just love kids, I guess. I work almost every day," he says.

Farco became a full time venture last February and today, Farberman has his own kid's show on Cable 10 TV for subscribers north of Steeles Ave.

Called the Doo-Doo the Clown Show, it airs six nights a week at 7 and is the only show on cable television to be sponsored, in this case, by big names like Coca-Cola and Humpty-Dumpty.

In addition, the young entrepreneur teaches clownology at the Jewish Community Centre.

It may have begun as a summer job, Farberman says, but today it's a science and a big business, which can be contacted at 226-1108.

Nicole Sotto (left) and Kary Silverberg serve up delicious crepes at the corner of Yonge and St. Clair. [Graphic Artists photo]

Robert Ringwald's window-washing business also started as a typical summer venture four years ago, but today, the 22-year-old York University business graduate employs 10 students full time over the summer months.

Ringwald says he used to go washing windows with a cousin over the summers but decided there was enough money in it to go it full time for himself.

Student Window Clean Services has four teams of two student washers each and two sales reps. They work seven days a week and scrub windows in homes, offices and apartments. Call them at 663-1248.

If lunch is more important to you than clean windows or clowns, give A Taste of Paris a try.

Begun just this summer by two young Jewish women, the outfit is a creperie on four wheels.

Nicole Sotto and Kary Silverberg, both 22, sell crepes in a variety of flavors, including fresh strawberry, Grand Marnier with peach, coconut, banana, chocolate and, for lunch, broccoli.

Weekdays will find them selling the delicious concoctions from their colorful wagon at the corner of Yonge and St. Clair, while trendy Yorkville is the weekend venue.

The crepes themselves are prepared by a catering firm called Gaston's. Sotto and Silverberg got the idea of selling crepes on the street after a visit to Paris, where the practice is widespread.

"The reaction has been phenomenal," Sotto says. "People just love watching how they're prepared and eating them." Already, they have received franchise offers and they're in demand on the party circuit.

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Organizations and People

North Bay's Citizen of the Year

Community head honored

By
BARRY BROWN

NORTH BAY, Ont. — There are fewer than 100 Jewish people in the town of North Bay, which is situated about 350 kilometres north of Toronto. But, like most small Jewish communities, every Jewish citizen knows every other Jewish citizen.

At the Sons of Jacob Congregation on MacIntyre St., conversation was centred recently on perhaps the best known Jewish citizen in this city of 50,000. Herb Brown, president of the Jewish community for the past 20 years, was named North Bay's first Citizen of the Year.

A successful businessman in automotive supply, Brown, 65, was named Citizen of the Year for his "outstanding community work," in the words of North Bay mayor Stan Lawlor.

A driving force behind the founding of North Bay's Nipissing University, Brown also achieved fame when he was elected as the first non-Catholic president of St. Joseph's Hospital and School of Nursing.

In fact, Brown has been active in so many areas of the city's business, education, and social life that over the years he has turned down offers from all three political parties to run for provincial office.

Mayor Lawlor, who was among the more than 200 guests attending the award dinner especially praised Brown for his dedicated work in establishing a university in North Bay, even when such a task was at odds with successive provincial governments who wanted to amalgamate Nipissing College with other northern Ontario colleges.

A member of the provincial Chamber of Commerce since the early 60s, Brown had already met provincial cabinet ministers several times to discuss Chamber policy, and so he felt no hesitation in beginning his work by contacting then-education minister Bill Davis, to stress the need for North Bay's own university.

In contrast to his reputation for indefinite answers, Brown insists that Davis was the most forthright of the three premiers he had to deal with in his fight for a university.

"He was the easiest to talk to," said Brown. "He'd always give you a positive answer — either yes or no. His ministers might waiver, but not Davis. Of course, because I met him at an early stage in his career might have helped too."

In their fight for the university, Brown and others in the town saw their dream kicked around in parliamentary debate and languish in stuffy committee rooms. But through it all, Brown persisted.

Apart from his work with the university and the hospital, Brown has also earned a spot in the North Bay Sports Hall of Fame for his sponsorship of the most successful baseball team in the Gateway Major Fastball Association. His team has either won or made the finals in 13 of the 23 years since it entered the league.

Born in North Bay, Herb Brown enlisted in the Royal Canadian Ordnance Corps during World War II, and opened his business, H. E. Brown Supply Co. Ltd., in 1947, the year after he was discharged.

Herb Brown and his wife Getie.

Institute offers Hebrew study

By
JOSEPH KLINGER

TORONTO — The Keren Hatarbut Institute, located at the Zionist Centre at 788 Marlee Ave. is opening its doors to over 300 students who will study conversational Hebrew during the 1985/86 school year.

The language has a special importance for the Jews in the Diaspora. It is a language which binds them to their past as well as to their people in present-day Israel. It is also the language of their religion, the language of the Bible and the prayerbook.

Hebrew is one of the oldest living languages. Its history spans a period of 3,300 years during which it has served as the language of mankind's most influential book.

However, during the years of 200-1880 CE, Hebrew was not spoken in everyday life, but the ability to speak it was not lost. It was used by pious Jews in prayer and the written language was widespread throughout the entire period.

Hebrew was also used as a means of communication between Jews of different countries who could not understand each other's native languages.

The revival of the Hebrew language came after the Russian pogroms of the 1880s when it was felt the "solution to the Jewish problem" must come through the rebuilding of Jewish nationhood and the renaissance of the national language. And as a result of the heroic work of Eliezer Ben-Yehuda it became the language of the yishuv.

In 1921 the Palestine Mandate recognized Hebrew as one of the official languages, and in May of 1948, when the State of Israel was founded, Hebrew regained the stature which it had lost 2,000 years earlier.

To obtain information about learning Hebrew call Joseph Klinger, executive director of the Keren Hatarbut Institute at (416) 787-0197.

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The Precious Legacy exhibition is free with ROM admission. Avenue Road & Bloor Street.

Organizations and People

Helped save lives of Jews

Two Ontarians honored as Righteous Gentiles

KITCHENER, Ont. — Forty one years ago in Nazi-occupied countries two Gentiles reached out to help save the lives of Jews who sought refuge from the horrors around them.

Last month the two were honored as Righteous Gentiles as they received certificates and medals on behalf of Yad Vashem for their courageous deeds.

Gideon Saguy, consul-general of Israel, made the presentation to Anna Schiller, formerly of Bratislava, Czechoslovakia and now a resident of Kitchener, and to Frederik Willem Kabbes at a kiddush at Congregation Beth Jacob in Kitchener. Schiller also accepted an award for her late sister Gertrude Ondriska.

The 87-year-old German-born Schiller was an office clerk in Bratislava when she got a note from 24-year-old Olga Ehrlich, the daughter of Schiller's dentist, pleading for help.

While she had already been caught hiding a Jewish student, Schiller took the young woman under her wing for a week before sending her to her sister Gertrude's home where she stayed until Bratislava was liberated by the Red Army.

Today Erlich (now Rosenblum) lives in Manchester, England and the two correspond regularly.

Kabbes, a 88-year-old retired farmer living south of Arthur, Ont., was a farmer in Holland when he took in the Krukziener family — a Jewish salesman, his wife and their two boys — and hid them from October 1944 to April 1945, first in a straw-lined hole and later in a chicken coop.

Kabbes emigrated to Canada in 1953 and keeps in touch with the Krukzieners.

Centre displays info on diabetes

TORONTO — One in 10 Canadians has diabetes.

And half of them don't know it, says Sonnee Cohen, president of the World Wide Diabetes Information Service of Toronto.

For those who have been diagnosed, the discovery of insulin 64 years ago by two Toronto doctors, Frederick Banting and Charles Best, means they can lead normal lives.

But those who don't know they have it are fully exposed to the ravages of a disease that claims more victims than any other except heart disease and cancer, Cohen says.

In order to educate the public about diabetes, Cohen's organization is sponsoring a display at the Ontario Science Centre from July 27 to Aug. 5.

He describes their information booth as a "self-education program in diabetes.

"There'll be free literature for all ages, including children.

"It's very important for people to learn about diabetes," Cohen adds.

"Without a proper diagnosis, without proper diet, exercise and medication, a diabetic is in trouble."

The booth, located in the Life section of the Valley Building, just beyond the Banting and Best display, will be open from 10 to 6 (10 to 8 Friday and Saturday).

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Organizations and People

Klein wins bronze medal

Brainpower pays off in Mathematics Olympiad

By
JEFF ROSEN

TORONTO —
While Canadian Jewish youth compete for medals at the Maccabiah Games, one Toronto teen has managed to pick up a medal using brainpower at another international competition.

Moses Klein, 17, won a bronze medal at the International Mathematics Olympiad held recently in Joutsa, Finland, and the Canadian team of six placed 12th out of the 38 participating teams.

Five of the Canadian team members won individual medals for placing in the top half of the 209 participants in the mathematics contest and Romania, U.S. and Hungary won the top three spots.

Klein described his participation in the 2-day contest as an interesting experience and said he was pleased with his own performance.

"It meant I was one of the top 100 people in the world (in mathematics)," said Klein, a graduate of the University of Toronto Schools. He said he plans to attend Yale University next year and will major in mathematics.

While he found the six problems he worked on "pretty hard," he said he actually learned more in the 3-week training period leading up to the event.

The training sessions were held at the University of Waterloo and involved three weeks of working on math problems from morning to night, according to Prof. Ron Dunkley, assistant dean of the faculty of mathematics at the U of W, who directed the training operation.

Dunkley said each student was given three problems each day of the contest and had 4½ hours to do each. Students could receive a maximum of seven points for each problem, said Dunkley, and if they obtained a total of 15 points they ranked in the top half of the competition.

Klein said the mathematical problems at the Olympiad differed from high school in that they could not be done by a set method and required an ingenious solution.

The other team members were from Sudbury, Sarnia and Montreal.

The competition will be held in Poland next year.

100-year-old still loves to dance

TORONTO —
Morris Gold has always loved people, says his son Philip, and on July 14 about 130 of the people who mean the most to him gathered in Toronto to celebrate Morris' 100th birthday.

Born on July 15, 1885, Gold emigrated to Canada from his home near Kiev, Russia in 1910 and almost immediately got a job in Toronto at Eaton's as a tailor — a job he worked at throughout his working years.

After saving up enough money, Gold brought his wife Rose to Toronto where the two brought up their three children, Philip, Ben and Tillie, who was killed in a car accident 23 years ago.

Philip Gold said his father has always loved people and has had many friends over the years.

"He was a good father and husband and his family was his whole life," said Gold.

Besides his family, Gold said his father put his time and effort into the United Jewish People's Order.

Today with his wife gone (Rose Gold died in 1970) Morris lives at Cheltenham Nursing Home which threw a party for him on his birthday.

Philip Gold said that the July 14 party was "one big celebration" and that practically everyone, including his father, got up to dance.

"He loves to dance," noted Philip Gold.

The senior Gold received plaques of acknowledgment from Ontario Lt.-Gov. John Aird, the goverment of Ontario, North York Mayor Mel Lastman and council and from Women's Auxiliary of Baycrest Centre for Geriatric Care. He also received a phone call from Buckingham Palace in London.

In addition to his two remaining children, Morris Gold has 8 grandchildren and 13 greatgrandchildren.

Four generations of Golds came together as Morris Gold recently celebrated his 100th birthday. With Gold is his 1½-year-old great-granddaughter Leah Gold. [Graphic Artists photo]

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(From left) Jim Peterson, Michael Benjamin, Willowdale MP John Oostrom and North York Mayor Mel Lastman participated in the tour of the MARC facility. [Graphic Artists photo]

Reception held

Housing project completed

TORONTO —

A reception was held to mark the construction and completion of a building on north Bathurst St. that will be the site of the Mutually Assisting Residential Community, a mixed social housing project.

The reception and tour were hosted by Michael Benjamin, chairman of the project's board of directors. Other participants in ceremonies for the event were North York Mayor Mel Lastman, Jim Peterson, former MP for Willowdale, Harry Solomon, president of the Ronto Development Corp., the building contractor, and Michael Steele, chairman of the project's program development.

The project, located at 6055 Bathurst, is scheduled to be in full operation by September.

"This Mutually Assisting Residential Community is more than a new low-rise apartment complex," Benjamin said. "While from the outside the 6-storey brick building may seem to be yet one other in the Bathurst-Steeles apartment system, inside it will be quite different. There, an innovative type of mixed social housing will be played out."

The project represents the culmination of a planning process begun in 1982 when the Kehilla Residential Program, a non-profit agency established by Toronto Jewish Congress, was formed to meet the special housing needs within the Jewish community.

The project is housed in a fully equipped building offering 2-bedroom apartments renting from $525 to $575 per month. Underground parking will be available.

Residents will be required to contribute nine to 10 hours a month to help their neighbors or to be involved in the operation of the complex, Benjamin said. "Some of these volunteer tasks could include babysitting, tutoring, reading, assisting residents with shopping, transportation or carpools, perhaps sewing for others or helping with the project's office or administrative work."

There will be an on-site coordinator/building manager who will act as a facilitator for the activities.

Tenants of the building will be seniors, 2-parent and single-parent families, and handicapped people. Following a lengthy orientation process, it is expected that residents will participate fully in the mutually assisting environment, Benjamin said.

The building has been specifically designed to encourage harmonious living. Eight-foot corridors on each floor with special seating spaces are expected to encourage an informal, friendly environment. Well modeled recreation facilities will provide further socializing opportunities.

The disabled will be able to enter the building with no difficulty and some units are specifically designed to facilitate appliance use and full access.

"Coming to terms with retirement is difficult," said applicant Milton Ronalds, a former heavy industry supervisor who is applying to become a resident. "This way of living may be just what the doctor ordered."

Another prospective tenant, Marie Olshan, said: "Becoming comfortable in my adopted country has not been easy, especially when you have to bring up two young children all alone.

"Being part of a building where neighbors will care is very exciting . . . to know that if I'm late coming home from work means my kids will have another door to knock on would be wonderful."

Temple Shalom finds site for new synagogue

By MINDY JACOBS

VANCOUVER —

After months of homelessness and setbacks, Congregation Temple Shalom has found a site for a new synagogue.

The 300-family reform shul has agreed to buy two adjacent lots in south Vancouver, subject to getting a building permit from city hall.

Rabbi Phillip Bregman says the congregation hopes to have an architect chosen by mid-August and anticipates getting the green light from the city within three months after the architect submits an application and preliminary drawings.

"We hope to complete the new synagogue by the beginning of the high Holy Days in 1986," Bregman said.

Temple Shalom was destroyed by a fire-bomb Jan. 25 and police have no suspects. The congregation has been holding services in the Jewish Community Centre.

Temple Shalom has raised $1.5 million through donations, the anticipated sale of the old synagogue property and the insurance settlement. The congregation is campaigning for an additional $600,000, Bregman said.

"We're very excited and optimistic about going ahead with this. We've spent a great deal of time and energy securing a new place."

Added Temple president Tobin Robbins: "We're not the wealthiest congregation in this town. Our members have dug into their pockets but we need help from the broader community."

In April, the Vancouver Parks Board rejected Temple Shalom's request to build a new shul on land previously designated a park site.

At the time, Helen Boyce, vice-chairman of the board, explained: "We just don't part with parkland. It's sacrosanct."

Tax-deductible contributions can be sent to Temple Shalom at POB 35214, Station E, Vancouver V6M 4G4.

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By
CYNTHIA GASNER

TORONTO —
Returning to school after many years away from formal study requires courage and persistence, but more and more people like Fran Cohen have taken up the challenge with exceptional results.

Recently, Cohen, the 39-year-old mother of two teenaged children, a wife who helps her husband in his retail men's wear business, and a community volunteer, graduated from York University, receiving a Bachelor of Arts Honors degree in English and Humanities with distinction.

The petite, attractive graduate was the recipient of a number of academic awards and prizes including the Sydney Eisen Book Award for the highest achievement in a generalized honors program in the faculty of arts, a Winters Fellows scholarship, and a Master Prize for Outstanding Academic Excellence in Arts.

And how does this happen? The cheerful academic achiever gives you a big dimpled-cheek smile and says, "It is all attitude. Many mature students fear they will be at a disadvantage if they return to the classroom. But they are motivated and prepared to work even harder at their studies. And they bring with them valuable personal experiences."

York University Chancellor J. Tuzo Wilson confers degree on Fran Cohen, one of the university's top academic award recipients.

Cohen admits that in 1970, when she took her first course at York University, she was concerned about making good grades and what the reaction would be from her family.

She says that her husband Howie, who owns and operates Man about Town in the Wilmington-Overbrook Plaza, was co-operative and supportive in every way.

"And my children, Jeff 18, and Robyn 16, are very proud of my achievements and they have become independent because they had to help me with the laundry and cooking when I was studying," she says. "Now we have many common interests and things to talk about."

Along with family and study, Cohen — who attended Mackenzie and Northview high schools before going on to complete one year at Toronto Teachers' College, then taught grade 2 until her first child was born — has remained active in the community.

She is a past president of Naomi Chapter of B'nai B'rith Women, a participant in the programs of the League for Human Rights, active in Christian-Jewish dialogue, and a volunteer in a drug rehabilitation program. In addition, she also made time to play bridge and squash, and to take piano lessons. "I play piano at a level mediocre to others, but thrilling to me."

Motivated to continue her studies, Cohen will enter a Masters program at the University of Toronto this fall and she is examining the many options, she says, that are now open to her.

Bubbling over with energy and enthusiasm, Cohen says that she applied for medical school, and although she was not accepted, she made "the short list." She adds, "Perhaps I'll apply again next year — but who knows — I'm exploring so many areas that I'm interested in, like teaching adults, so who knows where it will all lead."

For the time being, Cohen is happy to continue with her education, look after her family, help with the buying for the store, serve as a volunteer at the Mount Sinai Hospital and prepare book reviews to present to study groups.

"I love to teach people who love to learn," she says, "and that's why I will be working with people who join study groups."

Cohen, who was raised in Toronto's Cabbagetown, says that her parents were European immigrants who operated a tobacco store. "They instilled in their children a love of learning."

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Lister new president of funeral chapel

TORONTO —

Harvey Lister, a jeweler, has been elected president of the Steeles-College Memorial Chapel, the city's only publicly owned Jewish funeral chapel.

Lister was elected for two terms of two years each. He succeeds Albert Mend as president.

Others elected recently to the chapel's management board for 1985 were: Gordon Donsky, 1st vice-president; Emanuel Don, 2nd vice-president; Mike Rogow, secretary-treasurer.

Located at 350 Steeles Ave. W. in Thornhill, the chapel is affiliated with some 60 organizations and virtually all its funds are put back into the community in the form of charity to Jewish as well as non-Jewish groups.

Last year, the chapel allocated over $50,000 to community endeavors and to Israel.

The chapel's board members comprise Harry Bader, Max Friedman, Morris Grafstein, Henry Lederman, Marvin Lister, Morris Manna, Ernie Marmurek, A. Oziel, Alter Schields and Art Segal.

The new officers of Steeles-College Memorial Association were installed at a recent dinner at Adath Sholom Synagogue. From left: Emanuel Don, 2nd vice-president; Michael Rogel, treasurer; Harvey Lister (seated) president; Albert Mend, past president; Gordon Donsky, 1st vice-president. [Graphic Artists photo]

Tribute dinner planned for Henry Zagdanski

TORONTO —

The Toronto fashion industry and Shaarei Shomayim Congregation will honor Henry Zagdanski at a tribute dinner on behalf of State of Israel Bonds in the shul on Sunday, Sept. 22.

A member of the board of directors of Dylex Ltd., and Dylex vice-president responsible for the clothing manufacturing division, Zagdanski is also president of the Toronto Dress and Sportswear Manufacturers Guild.

Shaarei Shomayim Bond chairman Harold Spring and Associate Bond chairman Nat Cales agree with Guild executive director Chris Kuzik and the tribute committee that "Zagdanski

Henry Zagdanski

is well deserving of this honor."

Born in Radom, Poland, Zagdanski is a survivor of the Holocaust who came to Canada in 1948. He is a member of the Prime Minister's Club of State of Israel Bonds and received the "Shalom" award in 1971 for his communal efforts and philanthropic contributions; served on the executive building committee of the Holocaust Memorial — Toronto; and is a former member of the board of directors of Associated Hebrew Schools and Community Hebrew Academy of Toronto.

Zagdanski and his wife, Johanna, president of the Women's Division of Shaare Zedek Hospital Jerusalem, have four children, all graduates of Hebrew day school.

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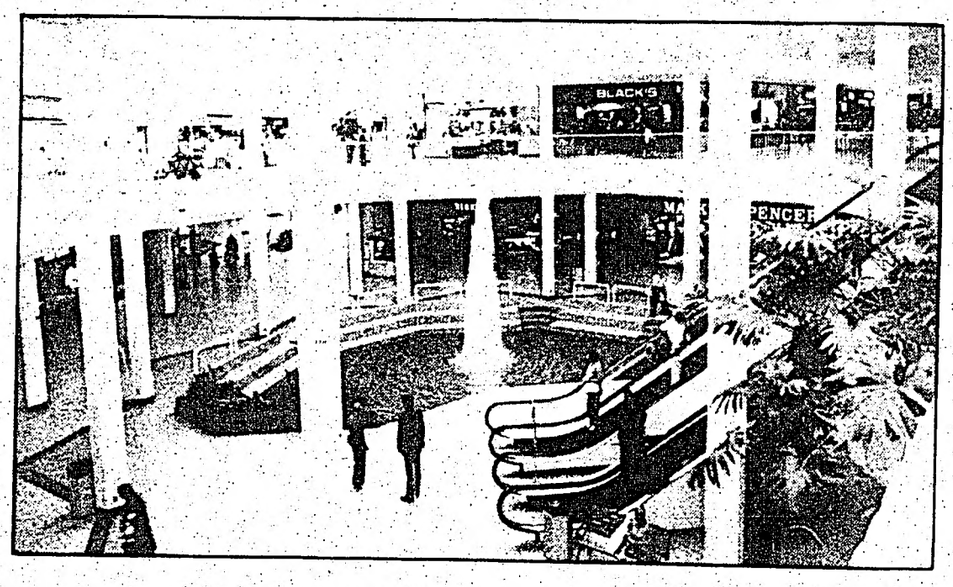

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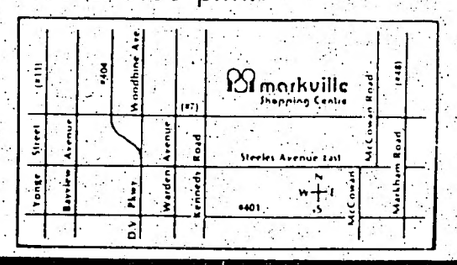

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Paul Soren

Soren director of JCC northern branch

TORONTO —

Paul Soren, a social worker, has been appointed director of the Jewish Community Centre's northern branch (4588 Bathurst St.), according to an announcement from JCC president Bernard J. Kamin.

Born in Toronto, Soren received his MSW degree from the faculty of social work at the University of Toronto in 1967. He is a member of the Ontario College of Certified Social Workers and other associations specializing in the practice of group psychotherapy.

Soren's early professional experience included work in the fields of addictions and camping.

A pioneer member of the department of psychiatry at McMaster University, he "brings a unique blend of administration, group, community, teaching and personal skills to his new post," says Kamin.

Soren is a longstanding user of the Toronto Jewish Community Centre and its related programs. He remembers swim classes at the Brunswick Building, attending nursery school at the Y, participating in two building campaigns and numerous summers at Camp Northland-B'nai B'rith.

Soren is a member of JWB Associates and for several years was an active board member of the Hamilton Jewish Community Centre.

Cancer claims rabbi

GRAND RAPIDS, Mich.

Rabbi Phillip Sigal, spiritual leader of the 200-family Ahavas Israel Congregation, died at his home recently after a lengthy battle with cancer.

Sigal was born in Toronto in 1927 and lived there until he began his college career in 1947. He attended Yeshiva University in New York and the University of Toronto. He also studied at Columbia University and was ordained after study at the Jewish Theological Seminary.

While working in New Jersey for 17 years, Sigal began bringing together clergy and laymen from various religious beliefs which helped bring him into high regard among members of the clergy.

Sigal came to Grand Rapids in 1980 and founded the annual scholar-in-residence program while serving as spiritual leader here. The program allows a Jewish scholar to discuss perspectives in Judaic thought and furthers mutual understanding among all religious groups.

Sigal is survived by his wife Lillian; two daughters, Sharon Sigal and Sabrina Sigal Falls, both of Philadelphia; and two brothers, Manuel and Harold Sigal, both of Toronto.

Burial was in Toronto with Rabbi Joseph Kelman, spiritual leader of Beth Emeth Bais Yehuda, officiating.

Birthday for camp

BRAMPTON, Ont. —

The life and times of Label Basman, former camp director of Camp Naivelt, will be recalled in a concert Aug. 4 on the occasion of the camp's 60th birthday.

The concert will start at 8.30 p.m. at the camp in the Eldorado Park Hall.

It will feature pianist Lena Zemmelman, violinist Benjamin Zemmelman, Joe Hampson, Sharon Trostin, Nathan Garnik and the Toronto Jewish Folk Choir.

Admission is $3.50 for the concert, $5 for a 1-day events pass which includes the concert and $10 for a weekend pass which includes all anniversary events.

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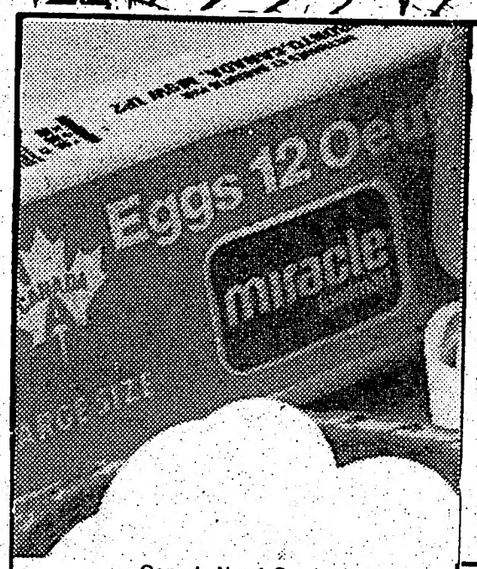

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Arts

Premature decision

Playing indoors hurts Yiddish concert performance

music

By
RICK KARDONNE

The 1985 Canadian Jewish Congress annual open air Yiddish concert is meant to be outside. It should have stayed outside.

A premature decision to bring it into Beth Emeth, due to morning rain on July 15, worked to its detriment. By 2 p.m. the skies had cleared, and by 4 p.m. a strong sun shone, not to disappear again until it set five hours later.

By 6 p.m., large crowds already had arrived at the outdoor Skylight Theatre, anticipating the concert. They were surprised by an announcement at 6.20 that the concert would be indoors. The hasty transition thus caused the event to suffer both technically and substantively.

Technically, Jossy Abromovitz's large band, while excellent, was too large and loud for the indoor setting. The blaring brass and electric rhythm sections caused the performers, especially the great Russian immigrant baritone Emil Gorovetz, to sing very loudly just to be heard.

Gorovetz possesses a powerful voice. But simultaneously, his voice also has much depth, and is capable of conveying tender pathos and emotional sensitivity. The loud band didn't give him the chance to portray his softer side.

Even so, besides his renditions of familiar folk favorites, Emil Gorovetz presented a first-rate performance of a Peretz Miransky poem set to music. And his finale, Russland, a stirring protest of Jewish life in the USSR, evoked a standing ovation.

Substantively, the skit, written by Shimon Dzigan and performed by Gloria Valentine and Michael Lebovic, suffered even more by the move indoors. This 1-joke, 10-minute dialogue concerning a tax audit of a prostitute isn't suitable for the sanctuary of a synagogue.

Lebovic and Valentine are both top-notch deftly-comic performers. But the skit,on its own, even in its natural cabaret-stage setting, should be condensed in order to retain its maximum comedy punch.

There are far better Dzigan-Schumacher satirical sketches, embracing the political-social-economic-theological aspects of the Jewish condition, which would have survived even a legitimate raincheck.

North York Mayor Mel Lastman addressed the capacity audience — mostly in Yiddish — while Deputy Mayor Esther Shiner marveled at the fact that in Canada's fourth-largest city, both the mayor and deputy-mayor are Jewish.

* * *

Ireland's Bob Geldof, who organized the Live Aid rock concerts for African famine relief, is Jewish. So is Bill Graham, who supervised the Philadelphia segment. He's originally a Holocaust orphan from Berlin named Wolfgang Grajonca.

Bob Dylan's participation, though appropriate in light of what he purports to represent, was anemic in comparison to the preceding sizzler-set by two of his older contemporaries, Mick Jagger and Tina Turner.

Ultimately more disappointing than his actual performance, however, was visible lack of evidence of his ballyhooed reconversion from being a born-again Christian back to being a born-again Jew. Had Dylan at least worn a big Star of David in the same proud fashion that Madonna wore her cross, his performance wouldn't have mattered so much.

At least Vanessa Redgrave didn't introduce anyone. Be thankful for that.

Live Aid was a monumental testimony of goodwill which, regardless of the issue of whether or not the money actually reaches those who need it most, should earn for Geldof the Nobel Peace Prize.

But how about, in the spirit of Live Aid, some mention of Israel's unique contribution to African relief: its Operation Moses rescue of Ethiopian Jewry.

Five Canadian films at Jewish Film Festival

TORONTO —

Five films by Canadian filmmakers will be featured at the 5th annual Jewish Film Festival in August.

Several of the filmmakers will be present at the screenings, to be held in San Francisco's Gateway Theatre Aug. 1 and Roxie Cinema Aug. 3 to 7, and in the Wheeler Auditorium at the University of California in Berkeley Aug. 11 to 13.

The opening night champagne benefit on Aug. 1 will screen Spadina, a 57-minute documentary of Toronto's onetime Jewish ghetto centred on the Kensington Market, directed by Toronto moviemaker David Troster.

Toronto CBC producer Harry Rasky, creator of the award-winning Homage to Chagall, will appear with Troster on a panel discussion titled "On Making Jewish Films."

Also scheduled to be shown are Gefilte Fish, a comedy by director Karen Silverstein. The plot deals with three generations of women who share their personal method for making gefilte fish, and in the process present their opinions on the role that it has played in contemporary society.

Director Rudolph Van Den Berg will present two films: Sal Santen, Rebel, about the Amsterdam revolutionary in the 1930s and 1940s, and Bastille, dealing with another Amsterdam Jew, obsessed with finding evidence about his twin brother who was deported to Bergen-Belsen.

For information, phone David Troster at (416) 922-2437.

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Arts

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books

By
BERNARD BASKIN

Coat of Many Colors, by Israel Shenker. Doubleday & Co., $26.95.

This brilliant, witty and erudite examination of a wide range of Jewish themes and personalities is enthusiastically recommended.

In 33 essays the author, a former New York Times columnist and correspondent, provides informed and inspired commentary on such varied matters as the nature and influence of the Talmud, the vitality of the Responsa process in maintaining Jewish continuity, the place of women in tradition, the outlook and attitude of a number of well known Jewish writers and artists, Jewish museums in many places, the special significance of Yiddish and how yarmulkas are manufactured by a New York company.

There are thumbnail sketches, or interviews, with such figures as Salo Baron, Harry Wolfson, Jonathan Miller, Jack Levine, Raphael Soyer, David Weiss, Solomon Zeitlin and the Lubavitcher rebbe.

Superb teacher

To read Shenker is to be dazzled by his display of words, ideas and scholarship. There is something to be learned on almost every page. He is a superb teacher.

In describing the Torah Scroll as a physical object he points out that it contains 248 columns, each column 42 lines long. If a mistake is made by the scribe in writing God's name the entire sheet or length of parchment must be buried, no matter how much of it has already been completed.

Impressed by the number of scholars who have pondered the meaning of its passages the Anglo-Jewish writer Israel Zangwill characterized a Talmudic tome as "an island of text in a sea of commentary, itself lost in an ocean of super-commentary that was bordered by a continent of super-super commentary."

It is estimated that there are 3,500 printed volumes of Responsa from many countries representing the work of over a thousand authors. Allowing a thousand words per Responsum this comes to a billion words. To provide scholars with a tool to make their way through this maze of questions and answers, a group of researchers has been at work since 1967 at Israel's Weizmann Institute in computarizing the material. When completed this will be an indispensible time-saver for burdened scholars.

The problem that went into the creation of Beit Hatefutsoth, the Museum of the Jewish Diaspora in Tel Aviv, were enormous. As described by Shenker they seem insurmountable. Finally, after 20 years of dreaming and planning and the expenditure of $20 million the museum's doors were opened. The hero of the project was Karl Katz who conceived of a museum without art but based on displays around such themes as "family," "community," "faith" and "culture."

The author approaches his material with evident relish and affection. Judaism is a coat of many colors that he wears with pride and affirmation. His is a pilgrimage both memorable and enjoyable.

Rich, rewarding offering at the Shaw

By
BEN ROSE

NIAGARA-ON-THE-LAKE —

Bernard Shaw's genius pervades every scene and every line in John Bull's Other Island resulting in a rich and rewarding production, directed by Denise Coffey, which runs at the Shaw Festival Court House Theatre until Sept. 22.

It is to be expected that Shaw, an Irish expatriate, could sound home truths about the political ferment in his native land, circa 1904. But how he also weaves into it absorbing portraits of a Gladstonian Englishman, and of the plain, rural folk of County Roscullen, as well as a solid plot involving the fate of a lilting Irish lass played divinely by Martha Burns, has to be seen to be believed.

Though it requires 3 hours and 20 minutes in the telling, four acts and two intermissions, it is well worth it, so much does the play deliver for the mind, the eye and the funnybone, for Shaw's message is never more effective than when he surrounds it with comic characters and hilarious situations.

By now the Shaw Festival has developed character actors like Sandy Webster, Richard Farrell and Dan Lett who can steal the play right from under the noses of its principals, and they would this time, too, except that Barry MacGregor as the earnest Englishman, Broadbent, Jim Mezon, as his partner, Larry and Herb Foster as an unfrocked priest, turn in solid and sustained performances themselves.

Who but Shaw could write dialogue for a conversation between Broadbent, seeking the nomination for parliament in Roscullen, and Irish sharecroppers, that not only reflects the political reality of the times but punctures the pomposity on both sides?

* * *

One of the delights of the Shaw Festival is the lunch time theatre at the Royal George and the 1-act Inca of Perusalem is no exception. It runs until Aug. 25. Add a good play to a $5 admission charge and buy a box lunch available in the theatre lobby, or bring your own, and you've got an entertainment bargain.

Shaw wrote Inca in 1916 and it conveys his feelings about the stupidity of the war that was to end all wars. But he disguises his message with a farce-like plot about the Inca (the German kaiser) masquerading as an officer who is seeking an appropriate wife for one of the Inca's five sons.

The officer believes he is interviewing a prospect who is a princess, but, instead, she is the maid.

The double impersonation goes on apace, Marti Maraden as the shrewish maid, Ermyntrude, deflating with aplomb the Col.-Blimpish character of the Inca played delightfully by Robert Benson.

As director Paul Reynolds says in a program note, Shaw's 1-act plays written during World War I provide a platform for his essentially pacifist and humanist message.

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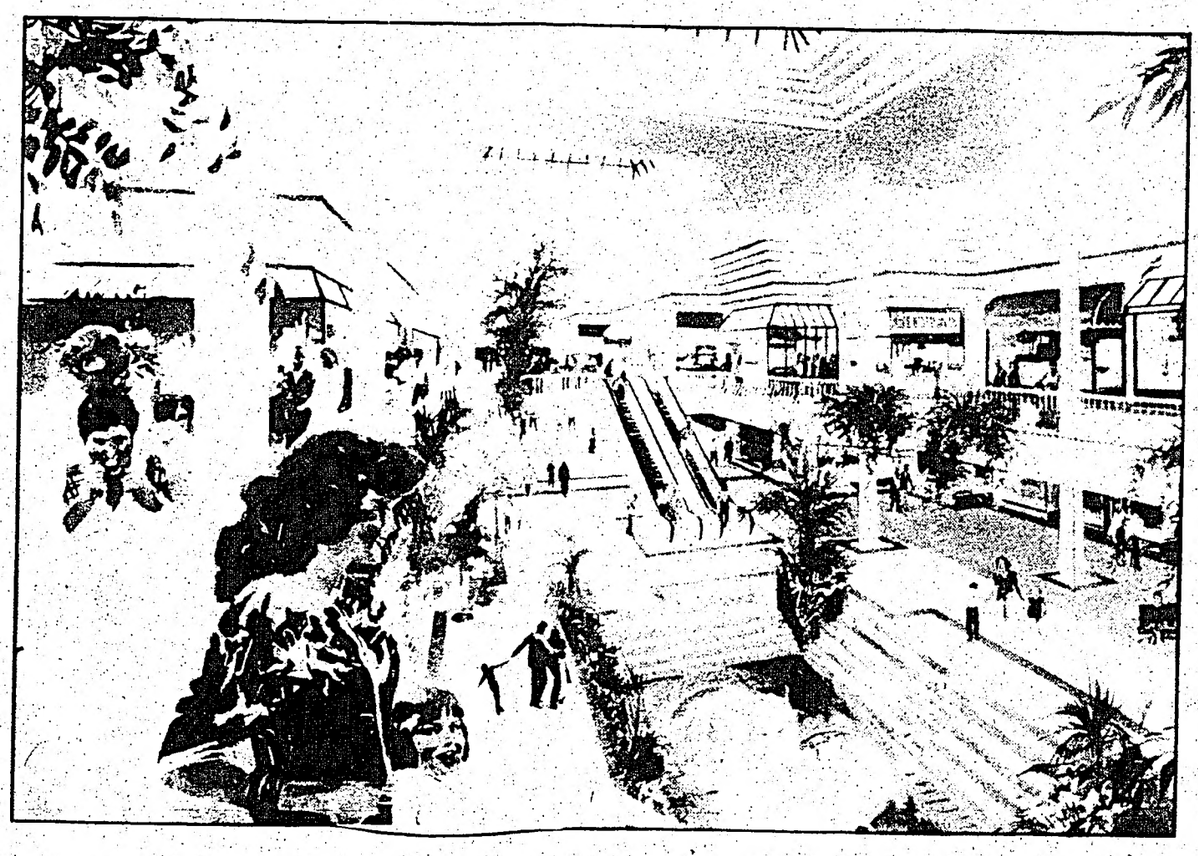

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ANOTHER IDS DEVELOPMENT

Arts

From farce to musicals

Something for everyone at theatres

By
FRANK RASKY

TORONTO —

There's something for everybody in a quartet of shows currently playing on four stages around town. They range from low farce to a high circus trapeze act and we recommend all four as jolly evenings of light summer entertainment.

So let's take it from the bottom with the farce.

* * *

The Mystery Of Irma Vep, at the Adelaide Court Theatre, might be described as one long scream.

It begins with a single bloodcurdling, werewolfish, vampirish, harpyish scream that sounds like, "A-oo-oo-oo-wa-a-a-oo-oo!"

Happily, the screams that follow for the next two hours are screams of ho-ho-ho-ha-ha belly laughter from the audience.

It's a broad farce that lampoons every horror-mystery genre in the book . . . everything from Dracula to Rebecca. And it's very funny.

The author of this pastiche of ghoulish hilarity is New York playwright Charles Ludlam, listed in the program notes as founder of the Ridiculous Theatre Company.

It's an apt title, for this is no mere theatre of the absurd, but rather theatre of the ridiculous carried to its most outlandish extreme.

And to carry it off, director David Rotenberg has hired a pair of talented Canadian farceurs, Louis Negin and Richard Partington, to portray its six outrageous characters.

It opens in the brooding mansion of Mandacrest on the Moors (shades of Daphne Du Maurier's Mandeville and Emily Bronte's Wuthering Heights!) haunted by the memory of the late Irma Vep.

We hear about this from the two family retainers.

One is Nicodemus Underwood, the 1-legged Cockney stablekeeper (played by Louis Negin with an evil eyeball-rolling gusto that Bela Lugosi would have envied). The other is the tipsy Scottish housekeeper Jane Twisden (played by Richard Partington, whose funny stage business of mixing a hot toddy while growing increasingly tiddly is worth the price of admission alone).

The parodies and gore that follow are too rib-tickling and ridiculous to be revealed here. We suggest you phone the ticket office at 363-6401 to discover for yourself the vile goings-on.

Sum up: It's low buffoonery, just a cut above the slapstick juvenilia you'll find in the National Lampoon movies, but it's slapstick done with artistry.

* * *

Letters From Wingfield Farm, at the Tarragon Theatre's Extra Space (531-1827), is a 1-man barnyard comedy, with the gifted Toronto character actor Rod Beattie playing a dozen characters.

By barnyard, we don't mean it's a burlesque poking fun at yokels and rubes, though it does have elements of hayseed spoofery.

Its narrator is Walt Wingfield, a sophisticated Bay St. broker, with a wry sense of self-mockery. He recounts, in letter form, his futile attempt to return to the land a la Thoreau and grow things on a 100-acre farm in southern Ontario.

The comedy arises from the cultural conflict between the bumbling city slicker and the simple yet shrewd apple-knockers.

Beattie has caught the speech inflections and mannerisms of the country folk in the Shelburne area with wonderful fidelity.

His funniest imitations involve a stuttering farmhand named Freddy, who'll buy and sell any farm item for a hundred bucks, and Wingfield's klutzy strivings to plow the rocky land with an ancient nag named Feedbin, who can only turn left because it's a retired Woodbine race horse.

Sum up: A bravura performance in a gentle, chucklesome comedy, bound to delight Torontonians who've ever asked for directions while driving around the Ontario hinterlands.

Peter Marshall (left) and Keene Curtis play aging gay queens in La Cage Aux Folle.

* * *

La Cage Aux Folles, at the O'Keefe Centre, is one of those theatrical rarities — a stage musical comedy that is better than the movie on which it is based.

If you saw the original 1979 movie, you'll recall its offbeat plot. A normal boy and girl want to get married, but their parents come from two alien worlds.

The girl's father is a censorious politician who heads a morality league.

But the boy's father is gay. He runs a transvestite nightclub on the Riviera and his homosexual lover is the aging star of its cabaret revues.

The movie love story, with its clash of parental lifestyles, has justly been described as a kind of Abie's Irish Rose of the 1980s.

But the stage version is superior, because it has far more power and pathos — and glitter — than the film.

Peter Marshall (better known as the doyen of the TV game show, Hollywood Squares) plays the gay father with debonair charm.

Keene Curtis (Daddy Warbucks in the Broadway musical Annie) plays his mincing, prancing lover, Zaza, with insouciance onstage — and with engaging sympathy offstage, when she/he removes makeup and wig and faces himself/herself in the mirror as a baldheaded and insecure mate.

The relationship between the two old queens is endearing, as with any long-married couple.

And the David Mitchell sets and the Theoni V. Aldredge costumes are equally well-matched — show stoppers every one of them in their gorgeous splendor.

Sum up: The genders of the guys and gals on stage may be a bit confusing, but you're bound to have the gayest of gay old times.

* * *

Pulsations!, the New York-confected musical revue spectacular at the Royal York Hotel's Imperial Room, isn't as lavishly dressed up as La Cage. But it truly does boast of dibs and dabs of every genre of entertainment to please every taste.

The rock-'n-roll set will be comfortable with the steam and laser beams and pulsating lights that dominate the opening number (with the lyrics being restricted to the word "Pulsation" repeated interminably to a shrill, funky beat).

The London music hall crowd will go gaga over the Palladium comedy team of *Hope & Keen* (rather cornball with the gags in the first act, but quite imaginative with a droll pantomime of two feathered love birds billing and cooing in the second act).

Circus lovers will absolutely love the thrilling daredeviltry of aerialist Laura Rappa (who does her act on the flying trapeze without a net below to catch her, as recorded in the Guiness Book of World Records).

And Las Vegas buffs will feel right at home with the eight sexy, high-kicking chorines, who seem poured into their glitzy costumes (except for two shapely hoofers who — horror of horrors for the staid Imperial Room! — do their routines bare-breasted).

Sum up: Oldfashioned vaudeville in a newfangled setting, and glorious fun and glamor whatever your age may be.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

FEVER DREAM by our own **Anna Fuerstenberg** premieres July 25 at **Theatre Plus.** England's acclaimed **Pam Brighton** directs top talent cast in this myth-shattering look at the lives of 5 strippers, seen through their own eyes. Previews July 22-24, runs to Aug. 17 in the Jane Mallett Theatre, **St. Lawrence Centre, 27 Front E., 366-7723**

* * *

Gryphon Theatre proudly presents the World Premiere of **MUSICAL CHAIRS** by that great team **Stephen Witkin & Joey Miller** (remember **Eight To The Bar!**) Top flight cast includes **Avery Saltzman & Mary Ellen Mahoney** (of Funny Girl fame). July 24 - Aug.3 at **Georgian College Theatre** (Duckworth exit, Hwy. 400), **Barrie. (705) 782-4613**

* * *

You must see **Jane Luton** in **JANIS JOPLIN: BURIED ALIVE IN THE BLUES.** Everyone's raving about this sensational singer's portrayal of the legendary Joplin, inc. the Sun's Wilder *Penfield:* "Note Perfect!" & CJN's Rasky: "an electrifying thrill!" Catch it 8 p.m. Wed. thru Sat. at **Basin Street, 180 Queen St. W. Rsvtns: 598-3013**

* * *

Star critic **Bob Crew** praised **A CHORUS LINE,** the multi-award winning musical that just opened here. "**Gerald Isaac**" he said, "Can do it all!" **Sam Moses** like-wise. He also came back from N.Y. to co-star in this vastly entertaining new show at the **LIMELIGHT DINNER THEATRE, 2026 Yonge Street** (parking's easy!) Rsvtns: **482-5200**

* * *

Held over to July 27 ... the super-success **A WOMAN OF INDEPENDENT MEANS.** Congratulations to **Reva Stern & Leah P's** for bringing back the amazing **Barbara Rush** in this tour-de-force play. You'll enjoy it just as much the 2nd & 3rd time, so take your friends! (I did). **Leah Posluns Theatre, 4588 Bathurst St.** Rsvtns: **630-6752**

* * *

Toronto's longest running musical revue, **LET MY PEOPLE COME** is now well into it's 5th year! Excellent Italian-style dinner/show pkgs. available for this mildly naughty, mostly nude send-up of today's sexual mores. Showtime 9 p.m. Mon.-Thurs., 8 & 11 p.m. Fri. & Sat. at the **YORKVILLE RESTORANTE, 21 Yorkville Ave.** Reservations: **923-3263.**

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Witty, controversial viewpoints

Writer hopes play will explode myths about feminism

By
BEN ROSE

TORONTO — When Anna Fuerstenberg was a 9-year-old girl in Montreal she won a scholarship to the Montreal Repertory Theatre which represented a world apart from the immigrant family life she knew. "I was the only student allowed to wear gym shorts instead of leotards," she said. "I was the token of the unwashed masses allowed in."

The 37-year-old playwright is still battling the status quo and her new play, Fever Dream, which runs July 25-Aug. 17 at Theatre Plus at the Jane Mallet Theatre, St. Lawrence Centre, will not disappoint those who expect witty and controversial viewpoints from her typewriter.

It is about five ex-strippers and a male hairdresser and she describes it as an allegory, a post-feminist look at love, sex and capitalism. "I hope it will explode some myths about feminism and sexual freedom."

The irrepressible Ms. Fuerstenberg cannot resist talking about her life in Montreal. A lack of leotards was not her only problem in attending the Montreal Repertory Theatre. "My brother Andrew (now a professor at Ryerson Polytechnical Institute) had to convince my parents that it was worth the 28 cents in carfare each week to go there. My father was very suspicious of anything from that part of town. He was afraid it would take time away from my learning Yiddish."

Her father Henry, 79, and her mother, Regina, who still live in Montreal, are coming here for the premiere of Fever Dream. "I told my mother an opening is not as important as a wedding, but it's more important than a bar mitzvah, and she said 'Alright, I'll come.'"

When Anna was a pupil at a school run by the Protestant School Board she recalled that one day, her teacher, a Mrs. O'Neill from Scotland, introduced her to a new girl named Deborah, a recently arrived immigrant and told her to teach the new girl English. "It never occurred to Mrs. O'Neill that the three languages I knew and the three languages Deborah knew were different."

Fuerstenberg was born in a displaced persons' camp at Stuttgart and brought to Montreal at an early age. "In a real way Fever Dream is a story about survivors, and survival is a continuous theme for me," she told The CJN.

More specifically, about Fever Dream, she says: "Once you rob love and sex of mystery and power, you have removed one of the great credos of Western culture. The play raises many questions and provides no answers. They are questions which obsess me and I have a wonderful British director, Pam Brighton, who is at the same stage as I am in analyzing post-feminism."

Anna Fuerstenberg

Brighton will be remembered from an earlier stay in Canada as the director of Dusa, Fish, Stas & Vi for Theatre Plus and The Club for Tarragon Theatre.

Besides directing Theatre Plant, a theatre school for young people, Anna gives courses in playwriting, and writing for TV, film and radio at Ryerson and the University of Toronto.

She hopes to visit Nicaragua soon to give a course in popular theatre methodology. "I intend to stay four weeks . . . longer if I get killed," she told a friend who phoned to ask about the trip. She recently adopted a Guatemalan family of four living in Toronto.

If she's not the richest writer in Canada, she's certainly one of the busiest, facing a series of deadlines for Street Safe, a play for Theatre Direct to be put on in schools ("that's theatre as preventive medicine") and a play on child abduction for Theatre Autumn Leaf.

The actors in Fever Dream are Lynne Cormack, Daniel J. Delabbio, Kyra Harper, Cathy O'Connell, Astrid Roch and Bobbi Sherron. Michael Eagan designed the roof-top set and costumes. Margaret Dragu is the choreographer and David Gibbons designed the lighting.

Play shows shift in women's outlook

NIAGARA-ON-THE-LAKE — A program note by director Duncan McIntosh of The Women which is running at the Court House Theatre of the Shaw Festival until Sept. 22 says that when watching the play, the audience should bear in mind how far women have come . . . and perhaps how far there is to go.

This is possibly the only justification for producing in 1985 the play by Clare Boothe Luce written 50 years ago about the mores of a group of Park Ave. socialites in New York.

It is about as dated a play as one can find in the theatrical repertoire. When is the last time you met six adult women, not one of whom has anything to do with the working world, and whose chief activity is gossip over the bridge table or in hairdressing salons?

Briefly, The Women is about Mrs. Mary Haines (Nora McLellan) who loses her husband, partly as the result of gossip by a so-called friend, to a blonde, perfume counter salesclerk, and then wins him back by tricking the other woman, now married to Mr. Haines, to reveal an extramarital affair.

Taken that this was indeed the preoccupation of high society women in the mid 1930s, Ms. Luce scores plenty of laughs based on the myths that women do not trust each other and live only to please the men in their lives.

Perhaps because the play is so out of sync with today, the current production concentrates on glitzy sets and special effects in an attempt to neutralize its shortcomings — for example, a Greek chorus of women in bright red dresses float in and out of the action.

There is some fine acting Ms. McLellan, Irene Hogan, Susan Wright and Robin Craig, but they deserve a better vehicle.

Fortunately, there is a choice of several other good productions at the Shaw Festival this year. —B.R.

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Fashion

Stepping out into summer with after 5 fashions by La Cherie at Markville Shopping Centre. [Ronny Shinder photo]

The shirt is ivory silk broadcloth, classic in cut but oversize in scale: big bellows pockets, deep armholes, loose body ($175).

The skirt, in nubby tobacco/black Italian silk, has soft gathery pleats all round. To give the right look of graceful, flowing length to the silhouette, it should be worn rather long ($215).

For more length, add a long necklace.

Available at Harry Rosen for Women.

This look starts with a color statement: tobacco and black.

The Samuelsohn jacket is still long and easy, but softer, more feminine in approach. Its fabric, a pure and pliable Italian silk in tobacco/black stripes, has a subtle nubby texture ($425).

It is worn over soft cut pants ($160) in a companion, not matching, striped fabric.

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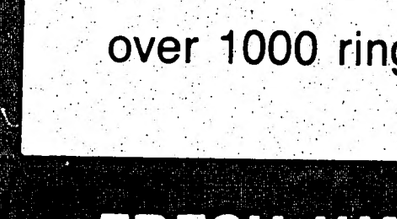

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Sheridan Mall gets new look, name

After serving the people of Pickering, just east of Toronto, for over 10 years, Sheridan Mall has become the Pickering Town Centre with a new emphasis on fashion.

Eric Bick, general manager of the complex, said the influx of young people and first time home buyers made the revitalization of the old 40-store mall necessary. In its place, the Pickering Town Centre now houses 205 shops and services, including 40 stores catering to women's fashions and shoes, four mens' wear stores, as well as children's wear and record stores.

The mall, which opens Aug. 7, also houses a full-line Eaton's department store of 120,000 square feet, a Dominion store and a K-Mart.

Bick said entertainment will be provided for children at the mall as part of opening day celebrations.

Pickering Town Centre is located at Highway 401 between Liverpool and Brock Rds. and is part of the planned new "downtown" core in Pickering which includes the Pickering Corporate Centre, the new city hall, Pickering Place apartments and condominiums, the new recreation complex and bus and GO connections.

Pickering Town Centre was developed by J.D.S. Investments Ltd.

Fashion

Eisenhower style jacket in a checkerboard stripe matched with a straight cut, pleated, cuffed checkerboard pant. Made of 50% cotton 50% linen. From Finishing Touches.

A 2-piece textured tweedy baseball style jacket with black ribbed trim and black button worn with matching kick-pleated skirt, and a paisley Caporal brushed cotton shirt. [Jim Allen photo]

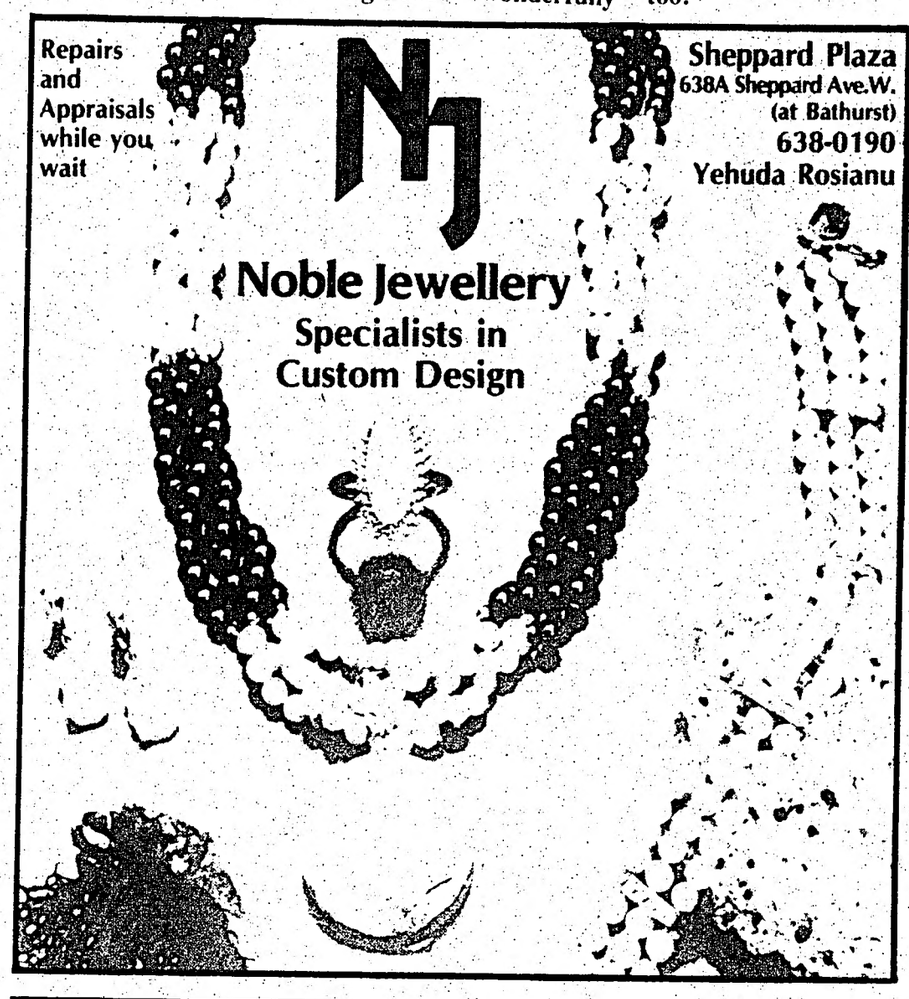
A sensuous look for summer

The fashions of spring and summer 85 herald a return to femininity and attention to the female form, with sensuous clothes that hug and mold, that bare shoulders and midriffs and features dramatic cut-outs.

Skirts are straight and narrow — in tubes, wraps, and draped in soft sarongs. Shorts come in all lengths — Bermudas/pleated/culottes — great for day or evening.

And the big shirt is big news — wonderfully comfy tied or loose, to wear or layered with shorts/pants/skirts.

Prints are everywhere — modern art, garden foliage, florals, tropicals, grafitti and tapestry prints; prints on shoes too!



Changes evident in the 85 look

Softer, more feminine lines, make up summer's fashions

By FRANK RASKY

Skirts with cleaner, softer, more feminine lines.

Prints that bloom like an English country garden in floral designs of vivid red, yellow, and kelly-green colors.

A silhouette that is tighter fitting than the heavy-layered mannish look that was popular last fall.

Large oversized men's shirts will still be in vogue, but they'll be accompanied by skinny, tightly-cropped pants and short skirts.

And accessories to complement the lush florals will include gold-colored metal jewelry plus colorful glass fruit and leaf clusters adangle from earrings and necklaces.

These are some of the highlights designed, manufactured and retailed by Pat Kline and Mary Lu Toms for their Finishing Touches boutique at 3281 Yonge St.

The pair of 40-year-old graduates from Seneca College recently celebrated their 10th anniversary in the women's wear business by opening a second store a block north of their present retail outlet.

Called Carapace, it's located at 3317 Yonge, and it similarly caters to career women, about 75% of whom are Jewish.

"Prices of our new outfits range from $50 to $250, which I don't consider too pricey for our special clientele," says Kline.

"The one thing they all have in common is a sixth sense for clothes with flair."

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Fashion

Canadian men taking relaxed approach to fashion

Canadian men, says Harry Rosen, are taking a more liberated approach to dressing. The old spit-and-polish approach, with never a crease out of place, is giving way to more relaxed dressing.

The rumpled, almost slept-in look of cotton and linen suits provide a prime example. Once anathema to Canadian men, they have gained new acceptance, adding a relaxing breath of fresh air to summer dressing.

"We're pleased, though not entirely surprised, to see the open-minded attitude among Canadian men. They haven't given up the traditional virtues — you still build a solid wardrobe on the classics, suitably updated. But the more options men have, the more individuality they can express. And that's all to the good," Rosen says.

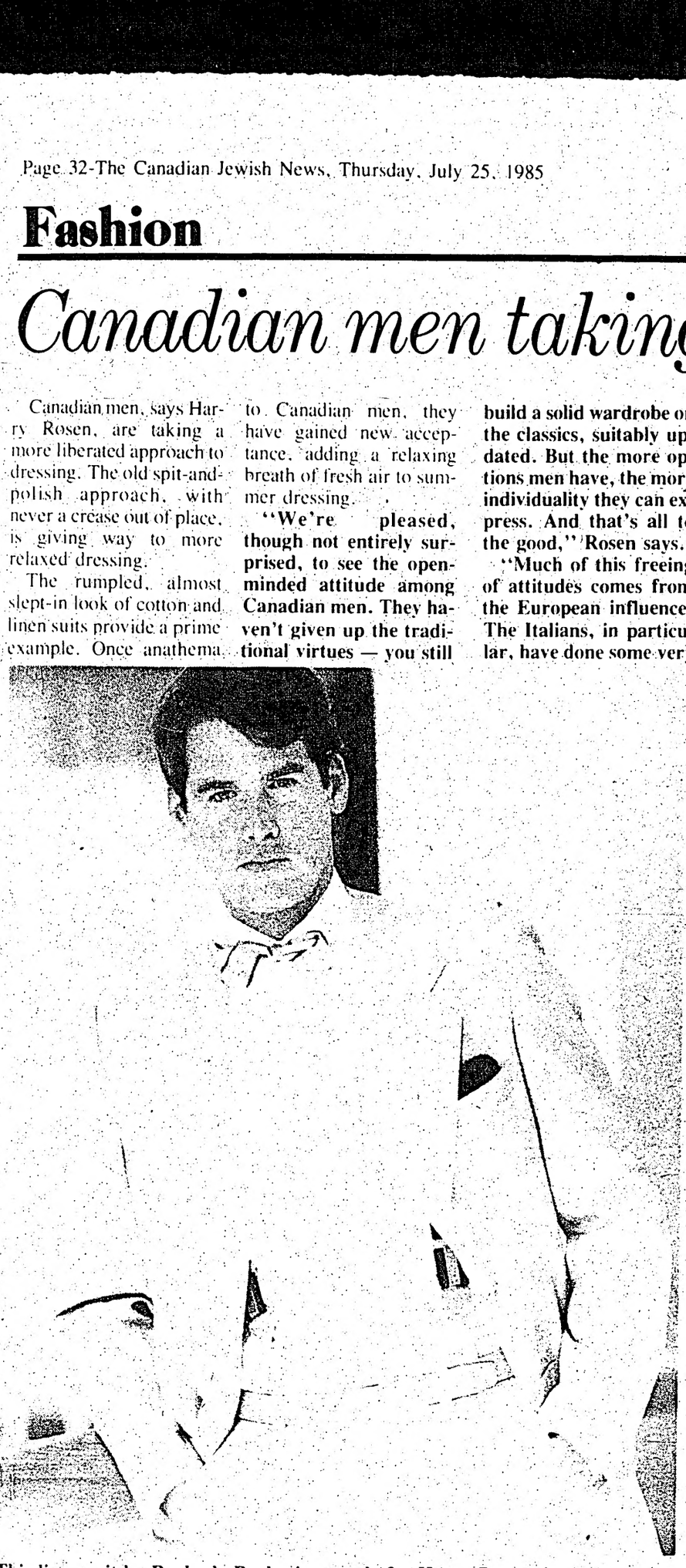
"Much of this freeing of attitudes comes from the European influence. The Italians, in particular, have done some very creative things in fabric as well as style.

They were the pioneers in encouraging us to see just how fashionable the rumpled looks of linen and cotton can be.

"I think the popularity of this clothing has certainly dispelled any lingering notions that Canadian men — and I mean business and professional men — are stodgy in their clothing outlook.

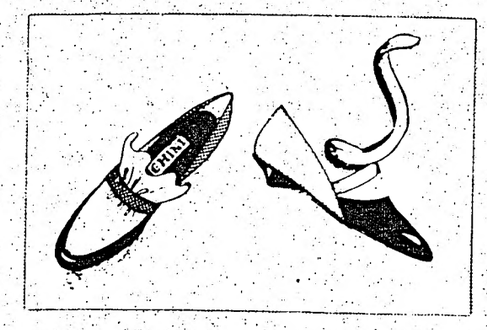
"We've been incorporating European clothing in our selection for several years. And now we're going a step further, having Italian clothing made especially for us, under the name of Paolo da Barberino.

"This allows us to blend Italian influences in style, fabric and attitude into clothing that's uniquely tailored."



This linen suit by Paolo da Barberine, made for Harry Rosen, is a mixture of linen and polyester. Cotton shirt with silk bow tie, silk suspenders and a silk pocket square complete the ensemble.

sacco



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Technology exhibit

New hall for Ontario Science Centre

Spans several industrial eras

TORONTO —

For the first time in 16 years, the Ontario Science Centre has opened a major new exhibit hall. From wood to steam to steel to chips, the new Hall of Technology spans several industrial eras, bringing its visitors to the springboard of future high-technology.

The science of the industrial arts has always had a big bearing on all of our lives," says Jim Parr, director-general of the centre, which is located at 770 Don Mills Rd.

"It is good for our visitors to be able to see, feel and experience some of these influences, and to be made aware of technologies that are evolving so quickly that all of us may soon be served by machines as intelligent as we are," Parr says. "I am sure that the new hall will fascinate people of all ages."

In the Hall of Technology visitors can watch the intriguing process of casting bells. They can see the dramatic "pour" as the demonstrator maneuvers copper-tin alloy, heated to 1,100 C, into the moulds.

The demonstrator's partner is an energetic robot that grinds, polishes and drills the bells to such perfection, that their beauty and tone would ensure a place in any bellringer's collection.

Another robotic assembly line, with its own in-built vision system, has been set up to make key rings that can be purchased by visitors as souvenirs of their visit.

It's "hands on" at over 50 new exhibits in the new hall, as visitors are offered tactile exploration of this very practical area of the sciences.

At the Thermography exhibit, see yourself as others do not — as the heat of your body is picked up and translated into an image onto a screen.

Play a stringed instrument in the Faultless Jamming booth, and find no discord there!

Watch a player piano demonstrate an early version of computerization, as its keys are activated by punched music cards.

Talk to a computer that can recognize your voice. Dance for one, and see your movements projected in dazzling colors. Touch your fingers to a computer screen and produce a work of art. Learn some programming concepts using either a mechanical or symbolic turtle.

See the Perpetual Motion Machine, still running since early January. Watch demonstrators make wood veneer, or marvel at the courage of pilots who used to fly planes like the wooden Sopwith Pup. Then walk a few steps to see a model of NASA's space shuttle. A full-sized Canadarm stretches overhead.

Jump up and down on the cantilevered bridge which is attached only at one end, like a diving board, and feel it bounce.

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BB Fast Pitch standings for Week 8

DIVISION 1	GP	W	L	T	PTS	PCT	DF
North York Knights	10	8	2	0	16	.8	0
Unity Meats	10	6	2	2	14	.7	0
Toronto Freedom Dodgers	10	4	3	3	10	.5	1
Canyon Pacers	10	5	5	0	10	.5	0
Forestdale 39ers	9	2	6	1	4	.222	1
L. Mayzel Titans	9	1	8	0	-3	-.16	7

DIVISION 2	GP	W	L	T	PTS	PCT	DF
Leonard Mayzel Trophies	9	7	2	0	14	.778	0
Forestdale Orioles	9	7	2	0	14	.778	0
Maccabiah Astros	10	5	4	1	11	.55	0
Forestdale Jets	10	6	4	0	12	.6	0
Thornhill Taby's	10	5	5	0	10	.5	0
Upper Canada Bucks	10	5	5	0	10	.5	0
Manor Metro Mavericks	9	2	7	0	4	.222	0
Toronto Freedom Holders	9	0	8	1	1	.055	0

DIVISION 3	GP	W	L	T	PTS	PCT	DF
Manor Metropolitan Mets	9	7	1	1	15	.833	0
Toronto Freedom Freedoms	8	7	1	0	14	.875	0
Upper Canada Corkers	7	5	2	0	10	.714	0
Leonard Mayzel Eagles	9	5	4	0	10	.555	0
Maccabiah Merrymen	8	4	4	0	8	.5	0
Toronto Freedom Kitchens	7	2	3	2	6	.428	0
Forestdale Colt-Paks	8	2	5	1	4	.25	1
Don Mills Mazdas	8	1	4	3	4	.25	1
Judeas Gazelles	8	2	6	0	4	.25	0
Leonard Mayzel Cornhuskers	6	0	5	1	1	.083	0

DIVISION 4	GP	W	L	T	PTS	PCT	DF
Forrestdale Jewish Jays	10	6	3	1	13	.65	0
Don Mills Seskos	10	6	3	1	13	.65	0
Toronto Freedom Fruitcakes	8	5	3	0	10	.625	0
L. Mayzel Green Hornets	10	5	4	1	11	.55	0
Aaron Hart Space Cadets	10	5	5	0	10	.5	0
Upper Canada Bombers	10	5	4	1	11	.55	0
Judea Chamorim	10	5	4	1	11	.55	0
Aaron Hart Outlaws	10	3	6	1	7	.35	0

DIVISION 5	GP	W	L	T	PTS	PCT	DF
Canyon Racers	9	9	0	0	18	1	0
Forestdale Magicians	7	5	2	0	10	.714	0
Leonard Mayzel Bruins	7	5	2	0	10	.714	0
Upper Canada Champs	8	4	4	0	8	.5	0
Toronto Freedom Fabrics	8	4	4	0	8	.5	0
Thornhill Destroyers	6	3	3	0	6	.5	0
Manor Metro Razorbacks	8	3	5	0	6	.375	0
L. Mayzel Golden Hawks	6	1	5	0	2	.167	0

DIVISION 6	GP	W	L	T	PTS	PCT	DF
North York Shadows	10	9	1	0	18	.9	0
Toronto Freedom Ultras	10	8	1	1	17	.85	0
Toronto F. F. Fielders	10	8	2	0	16	.8	0
Upper Canada Bashers	10	5	5	0	10	.5	0
Maccabiah Termites	10	2	8	0	4	.2	0
Judea Woodchoppers	9	2	6	1	5	.278	0
Thornhill Thunderbirds	8	0	7	1	1	.062	0
Leonard Mayzel Royals	8	0	8	0	0	0	0

DIVISION 7	GP	W	L	T	PTS	PCT	DF
Judea Jewels	9	7	2	0	14	.778	0
Circle Ringers	10	7	3	0	14	.7	0
Canyon Tigers	9	5	4	0	10	.555	0
Circle Gamblers	10	4	6	0	8	.4	0
Don Mills Lease Kings	10	3	7	0	5	.25	1
Leonard Mayzel Bandits	8	1	6	1	3	.187	0
Judea Green Machine	7	1	6	0	2	.143	0
Thornhill Redmen	9	1	8	0	2	.111	0

ManuLife tournament

Moe Norman to head field

TORONTO —

Moe Norman, 6-time consecutive winner of the ManuLife Seniors' Pro Championship, will again head the lineup of golf greats as they tee off July 30 at the Aurora Highlands Golf and Country Club, Aurora, for the 3-day CPGA seniors' pro tournament.

Norman will also, for the first time, give a free demonstration of his winning shots at 6.30 p.m., July 30, following the pro-am portion of the tournament.

Born in 1930, Norman began his golf career as a caddy at the Kitchener-Rockway Golf Club. Now playing pro at Gold Haven in Toronto, a position he has held for 19 years, he turned professional in 1956.

Considered one of the most proficient shot makers in golf history, Norman has 13 holes-in-one to his credit and holds 34 course records.

He has won the Ontario Open twice, the Saskatchewan Open twice, the Manitoba Open three times in a row, the Alberta Open three times, the Quebec Open and the Maritime Open. He has also won the CPGA championship twice.

New seniors eligible to enter the field and challenge Norman in the 3-round, 54-hole event include James Deely, Jean-Guy Gendron, Marice LeBlanc, Jean-Guy Periard, Ron Stuart and Joseph Tremblay, all from Quebec; Ken Duggan, Red Hannah, Peter Hildrop and John Hunt from Ontario; Al Patterson and Peter Semko of Saskatchewan and David Rankin from New Brunswick.

In this second year of sponsorship of the Seniors' Tournament, ManuLife has renewed its commitment to seniors' golf by increasing the purse to $25,000, the highest in the tournament's 45-year history.

Handbook on cycling hopes it can take the worry away

TORONTO —

Cycling has always been a fun, healthy and inexpensive way to get around this city. Now the Toronto City Cycling Committee has produced a 42-page handbook, City Cycling Skills, intended to make sure it's a safe way to travel.

Both novice and experienced cyclists will find useful tips in this easy-to-follow, step-by-step guide.

Designed to take the worry out of cycling in busy downtown streets, this fully illustrated guide contains advice on how to develop and improve all-important handling skills, maintenance hints and tips on how to choose the right bicycle.

It also covers the do's and dont's of night riding, avoiding road hazards, and how to enjoy cycling in cold weather.

The rules of the road and cyclists' legal rights are also clearly explained.

City Cycling Skills is available free of charge at many bicycle shops, in community centres operated by the department of parks and recreation, Toronto Library branches and at the information services section on the main floor of City Hall.

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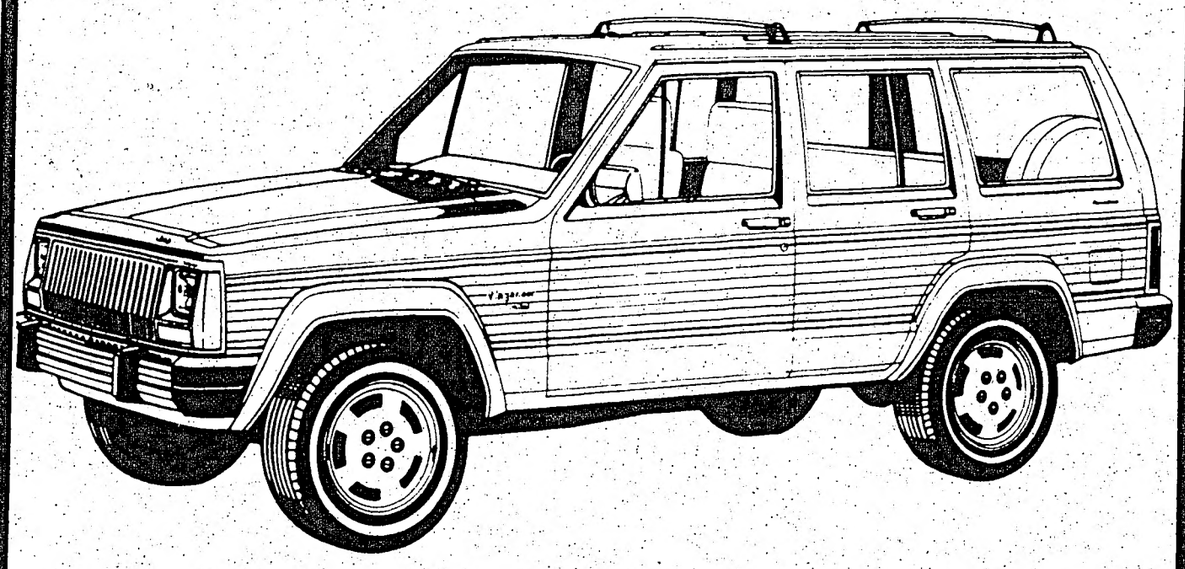

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* * * *

All classified headings and sub-headings are in alphabetical order.

* * * *

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The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call **483-9978** *before* **Wednesday** at **4 p.m.**, week preceding issue date.

ACCOMMODATION WANTED

Private room with phone, t.v., parking one car. For three days stop over. Mature couple. Telephone 1-705-567-9216.

Two Jewish students, male. looking for 2 bedroom apt. or basement house. From Sept. - May. Contact R. Eichler, 1408 Colleen Ave., S.W. Calgary, Alberta T2Z 2R5.

ANNOUNCEMENTS

Jewish Student Federation of York University 10th Anniversary reunion in the fall. We are looking for those who are on our mailing list, danced at our dances & partied in the portable. Call 667-3647 for more information & tell your friends.

Singles Soul Party
Club Bluenote. Monday, July 29th 8:30 p.m. 128 Pears Ave. Live Entertainment. Dance Contest. Cover $5.00.

Rent out your room or basement apartment. Jewish Information Service, 635-5600.

SOCIAL ANNOUNCEMENTS

Mazel-Tov to Sam & Regina Tanenbaum on your 40th wedding anniversary July 29, 1985. May you have many more years together. From your children Vera & Maurice & Uncle Moishe & Shoshana. Also, kisses from your grandchildren Sharon, Catherine & Ben Zion Shmuel.

APARTMENTS FOR RENT

Glencairn-Shermount — 1 block from subway. Brand new 1 bedroom basement apt. Unfurnished. Private entrance. 782-8816.

Furnished 1 bedroom Orthodox apt. Available August & September, possibly October-November. Viewmount area. 781-2241.

One bedroom basement apt. Bathurst-Sheppard. 636-8305.

ARTICLES FOR SALE

Talis Wool Shop. 3523 Bathurst. Back from Israel. New Judaica. Needlepoints, Challah, Matzoh covers, tablecloths, knitting yarn, kippot yarn, many specials. 782-1251.

1985/86 Subscription to Royal Alexandra Theatre. Two Orchestra Seats, Saturday night. Call Toronto 485-2559 or Hamilton collect 529-8206.

CONDOMINIUMS FOR RENT/SALE

100 Antibes. 3 bedrooms, 2 baths. 638-2323.

CONDOMINIUMS FOR SALE

Excellent location across from Baycrest & near synagogues. Extra large 1 bedroom with appliances, faces quiet side. Air-conditioned. Asking $78,500. 782-6300 evenings.

Courtland "B" Bathurst-Steeles. Highly upgraded 2 bedroom, den & Florida room luxury apt., balcony, designer's rugs, Beckerman-style kitchen, wall to wall mirrors, ceramic tile floors etc., pool, tennis, security, 1 parking space. Immediate occupancy. 663-4667. Private.

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A rare opportunity is now available to live in one of Toronto's most prestigious neighbourhoods. Fifeshire Gardens offers the exclusivity of only 36 residences. 2 bedroom residences all superbly crafted and ideally located. From $138,900. For more information, call 229-4488 or 968-7400.

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Keywest, Key Largo & Key Biscayne models
- **135 ANTIBES - 1 Bd.**

MR. SETH 630-1999

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Skymark/Elegance
Demand C model. Upgraded 1,775 sq. ft., S. view. Bsmt. locker/only a few in the bldg.

Skymark Zenith
Choices of 3 unique suites: 2-bdrm., 2-bdrm. + family or 3-bdrm. All well-priced.

SKYMARK I
Just listed - demand S.W. corner, 2 bdrm. + family + large greenery rm. + balcony; 2 park.; low floor; vendor bought. Terrific price. Hurry!

Skymark II
Open concept. 1,700 sq. ft., huge living. Perfect for entertaining or home living. Prime S. city view.

Mr. Santee Leung, the Skymark Specialist, 441-2003, 24 hrs. on call + pager.

Santee Realty Inc.

Skymark Elegance. Must sell. 2,200 sq. ft. apt. plus balcony. 2 bedrooms, 3 baths, family room. No agents. 497-4356.

COTTAGES FOR RENT

Wapaska, Gravenhurst, modern, heated. All conveniences. By month/season. 633-4431, 633-8902.

Well kept cottage. Lake Muskoka - near Gravenhurst. Sandy beach, playground - ideal for family with young children. Available in August. (1) 666-4875 - (705) 687-4692.

DOMESTIC HELP AVAILABLE

Associated Nursing Care provides bonded R.N.'s,R.N.A.'s Nurses, Aides, homecare, 24 hours. 633-4100.

Experienced Cleaning lady available for days work. Call 636-5473.

Experienced lady will live-in to care for elderly. Weekends off. 767-5503.

Hardworking Israeli girl 24, friendly & personable seeks position as mother's helper, waitress or other position. Speaks English & Hebrew. Experienced teacher, excellent with children. 633-2022.

DOMESTIC HELP WANTED

Part-time babysitter for 1 year old girl. Caring & responsible. 4 afternoons weekly, starting end of August. References. Bathurst-Eglinton area. 783-1374.

Nanny for housewife. Caring lady, good with children. Clean & dependable. 783-9512.

EMPLOYMENT WANTED

Rabbi-Dr. desires pulpit for High Holidays, or for all year round. P.O.B. 1451, Station "H," Montreal, Que., H3G 2N4.

FLORIDA ACCOMMODATION WANTED

February & March. 1 or 2 bedroom apt. Galt, Ocean Drive or Palmaire area. Call (519) 969-0720.

FLORIDA CONDOMINIUMS FOR RENT

Fort Lauderdale. Nice apt. From now - November 30, 1985. 2 bedrooms 1½ baths, pool, clubhouse, 5 minutes to shopping. 223-6430.

Miami Beach. Oceanfront. 2 bedroom 2 bathroom, pool, all amenities, furnished. Seasonally or yearly. 789-9376. No Shabbos calls.

Sublet. Hollywood, Florida on ocean. Spacious 2 bedroom apt. Modern furnishings, half price. Available immediately. Lease to 1987. Reasonable rent. 663-4667.

FLORIDA CONDOMINIUMS FOR RENT/SALE

Pompano Beach. 2 bedrooms, 2 miles from beach. 222-9150, 223-7635.

Beautiful Point East. North Miami Beach. Fully furnished 1 bedroom, near all shopping plazas. 5-6 months, or will sell. Write owner 100 Bay street South #1408, Hamilton, Ont. L8P 3X3.

HELP WANTED

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Experienced bookkeeper/Office manager for manufacturing company; Keele & Sheppard area; full time 9-4:30 daily. 630-6665.

Guidance counsellor wanted for 1985-86 for religious & general guidance. Half time position in Junior High division of Toronto Jewish Day School. Qualified & experienced individual with intensive Jewish Studies background may apply to Box #7047, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Clerk-Typist wanted for fulltime position in office of Jewish Day School. Hebrew & English proficiency essential. Reply to Box #7046, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Earn $100 daily selling replicas of famous perfume. 889-8359.

Baal Shachris required for Rosh Hashanah & Yom Kippur. Norma. 225-2112.

Hebrew teacher Special Ed. experience necessary. Mornings. Grades 4-8. 633-8247.

Required for small traditional shul, a nursery school teacher to run a 2-hour programme for approximately 15 children ages 3-7 years old. Please contact Mrs. Jeanette Goldman at 653-0645.

Secretary/Receptionist. The Physical Education Dept. of the Jewish Community Centre of Toronto is looking for a full-time Secretarial position involving typing in an active, busy office. Please apply to T. Thompson, Athletic Director, J.C.C. of Toronto, 4588 Bathurst St., Willowdale, Ontario M2R 1W6.

Secretary, full-time, for Student Organization. Call Karen 923-9861.

HOUSES FOR RENT

Bathurst-Wilson. 3 bedroom, 2 storey, completely furnished. All appliances, airconditioning, attached garage. Near shopping, schools & synagogues. Available August 1 for 1 year. 636-7176. Days 667-3791.

Bathurst-Deloraine. 3 bedroom bungalow. Finished basement with apt. Garage, appliances. Sept. 1. 665-1874.

HOUSES FOR SALE

Bathurst-Glencairn. 2 bedroom bungalow. Double garage. 50' x 132' lot. 783-2266.

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$164,900. Spacious 4 bdrm., mn. flr. fam. rm. + laundry rm., lg. kitch.

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3 bdrm. + fam. rm., extra lg. lot.

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Thornhill. Lg. 4 bdrm. 2 storey, 2½ bths., fin. bsmt., central air, prestigious location. Very motivated vendor. Must sell.

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3 bdrms., 2 baths, good size living-dining, Hollywood kit., fin. bsmt., 2 car gar.

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2 storey, 4 bdrm., lge. living & dining, modern kit., appls., fin. bsmt., gar., move-in condition.

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3 bdrm. bung., lge. living-dining, fin. bsmt., central air, gar., lge. lot, steps to all.

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WILLOWDALE
Lge. split level, 3 bdrms., Hollywood k... SOLD appls., 3 baths, den, s.o, rec rm., m lge. lot, dble. gar.

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Lge. backsplit, 4 bdrms., huge living & dining, lge. kit., family rm., w/o's, main fl. laundry, fin. bsmt., 2-car gar.

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$139,900. Spacious 3 bdrm bungalow + bsmt apt & rec rm with wet bar. Attached garage. Near amenities. Mrs. Rybak, 789-7111, 781-3608.

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Prime industrial land. Fully serviced. Ready to build. For further information 789-7111.

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The ideal 4 bdrm 2 storey. Everything new + glamorous in park-like setting. Close to everything. Mrs. Mosten 789-7111/782-0942.

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Fabulous stone front, central air, white ceramic tile kitchen. Quality broadloom. Shows like model. Mrs. Mosten 789-7111/782-0942.

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Beautiful 4 bdrm, 2 storey in immaculate condition. C.A. Main floor laundry room, powder room, family room with open fireplace. 2 w/os from bsmt. Dble garage. Steps to bus. $$$$ in extras. Mrs. Solnik 789-7111/783-8640.

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Country living in the city! Custom 3 storey, main fm rm, w/out bsmt. to private dream garden. BEV BURSTEIN 223-5100.

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LUXURY CONDO — 2,200 SQ. FT.
Immaculate, move-in condition, family building near TTC. DOLLY BROWN 223-5100.

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ULTIMATE FOR THE PRICE!
$269,900 — Dazzling 5 bdrm, 2 storey, with marble & slate floors, exciting large kit, special designed master, fabulous pool, etc. STUART FARB 224-2800.

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BATHURST-STEELES $134,900
Crest Hill built, 3 bdrm, 2 storey, backs onto park, main family rm, ceramic foyer, prof. fin. bsmnt, dream master bdrm & ensuite. BEV BURSTEIN 223-5100.

* * *

BATHURST-STEELES — BACKS ONTO PARK
Unique double kitchen, 3 master sized bdrms, main fl. family & laundry rms + more. OLGA VERRALL 224-2800.

* * *

BATHURST-STEELES — NEWLY UPGRADED
Open plan sideaplit, parking lot, new almond kit, designer washrooms, central air, fabulous value, reduced to $169,900. Don't wait! SARAH ROVET 224-2800.

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BATHURST-FINCH $49,900
2 bdrm condo, 4 appliances, balcony, pool, immediate poss. Vendor hold mortgage. Carries like rent. ANNETTE LIPTON 224-2800.

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BATHURST-STEELES SEMI BUNGALOW
3 bdrm beauty, sep. entrance to basement apt, 28' gorgeous panelled rec. rm, central air. Immaculate! PEARLY DENNIS 224-2800.

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BATHURST-STEELES — NEW LISTING
148' lot semi, 4 bdrms, 2 storey, main fl. family, skylight, rec. room, ceramics, 3 baths, fully fenced, steps to all. MARY FENYES 224-2800.

* * *

CONFECTIONARY STORE BUSINESS
New Thornhill plaza, $40,000 monthly turnover, 13 year lease, asking $85,000. STUART FARB 224-2800.

SPRINGATE BLVD.
Custom-built home 3,800 sq. ft. 4 bedrooms 5 baths. Family room, den, finished basement. Near synagogues. $309,000. 731-0010.

Classified Ads

HOUSES FOR SALE

VILLAGE REAL ESTATE LTD. REALTOR **485-2299**

VILLAGE TUDOR $569,000
A home of distinction! Gracious centre hall, with formal living/dining, panelled library, 4 bdrms. on second, 2 on 3rd. Private garden. Elizabeth Spivak 485-2299.

* * *

LOWER VILLAGE — PERFECTION $449,500
Classic tudor tastefully updated, 5 bdrm., ensuite, bright kit., w/o from fam. rm. to sunny garden, fin. lower. Bruce Track, 485-2299.

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CITY LIVING AT ITS FINEST $359,000
Spaciousness describes this renovated home. Dramatic entrance, fam. rm. + library, master ensuite ++++. Gloria Cole, 485-2299.

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DON'T PASS THIS BUY! $239,000
Upper Canada, vendor anxious to sell! 3 bdrms., master ensuite, den on main, central air, priv. dr. Gloria Cole, 485-2299.

ALAN UNGERMAN REALTY LIMITED REALTOR **731-7111**

BAYVIEW-HENDERSON — JUST LISTED!
For the discriminating buyer! Totally upgraded. Spacious 4 bdrm., w/o, mn. flr. den & fam. rm. & laundry rm. Gorgeous inground pool. Extensive landscaping. Fin. low. level. Huge lot! Loads of extras. Ted Waxman, 741-7111.

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NORTH BAYVIEW — HOMES & GARDENS
Stunning 5 bdrm., 2 storey, oversized lot. Mn. flr. fam. rm. + den, ceramics white kitch., extras! Carole Lazer, 731-7111.

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BAYVIEW-WILLOWBROOK — IMMACULATE
Beautiful 4 bdrm., center hall, huge kitch., ceramics, unique firepl., totally upgraded, extras! Ted Waxman, 731-7111.

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GERMAN MILLS — JUST LISTED!
Gorgeous 4 bdrm., beautiful decor, with inground pool & fantastic patio. A must to see! $139,900. Andy Reti, 731-7111.

BATHURST & HILLHURST — SPACIOUS
3+ 1 bdrm. on 50' prime lot. Mn. flr. den, w/o to patio. Sunfilled kitch., fin. lower lev. Spotless! Carole Lazer, 731-7111.

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BATHURST-BAYCREST — CUSTOM BUILT
2 storey, 4 bdrm., mn. flr. fam. & laundry rms., dble. gar., whirlpool & sauna, extras! Carole Lazer, 731-7111.

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BATHURST MANOR — RAVINE LOT
Elegant 4 bdrm sidesplit, quiet crescent, fabulous fam. rm. Dble. gar., spacious rms. Laurence Alexander, 731-7111.

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BATHURST MANOR — RANCH BUNGALOW
Lg. liv., din. rms., Hollywood kitch., in-law apt., super-sized lot. Extras! Evelyn Pollock, 731-7111.

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BATHURST VILLAGE — $179,900
Spacious backsplit, with lg. master + ensuite, fin. low level, self-contained apt. Extras galore! Ted Waxman, 731-7111.

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BATHURST-STEELES — MUST SELL!
Impressive 4 bdrm on quiet street. Spacious principle rms., fabulous decor, move-in cond.! Ted Waxman, 731-7111.

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BATHURST-STEELES — $147,500
Spacious 4 bdrm., mn. flr. laundry & fam. rm., dble. gar., lg. kitch., extras galore! Maxine Roness, 731-7111.

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BATHURST-STEELES — $164,900
Spacious 4 bdrm., mn. flr. fam. & lndry rm., large courtyard entrance, loads of extras! Ted Waxman, 731-7111.

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BATHURST-STEELES — TOWNHOME
Immaculate 3 bdrm., rec. rm., move-in cond. Priced for quick sale! Maxine Roness, 731-7111.

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YONGE-DREWRY — $149,900
Spacious 3 bdrm. + den, upgraded throughout, super lot! Value+. Ted Waxman, 731-7111.

LIL RUSH REAL ESTATE LTD.

HEMISPHERES II
Exquisite 2 bdrm. condo plus large family rm., 6 appls., thousands of $$$'s in upgrading, panoramic view. One of a kind! Extras galore. Fritzie Reingold **636-2200.**

* * *

BATHURST-SHEPPARD ASKING $117,900
Charming 5 room bungalow. Garage, modern eat-in kitchen. Self-contained bsmt. apt. Central air. Steps to Bathurst. Blanche Janowski **636-2200.**

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BATHURST MANOR — REDUCED $137,900
Beautiful 3 bdrm ranch bungalow. Attached garage. Ultra modern large kitchen. Fin. bsmt. Many extras. Excellent location. Ida Ackerman **636-2200.**

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BAYVIEW-SHEPPARD — 2 STOREY
Attached dble garage, 4 extra large bdrms. Main floor den & powder room. 2 open fireplaces. Walk-up to in-ground pool. Central air. Many extras! Millie Herzog **636-2200.**

HOUSES FOR SALE

SPRING FARM THORNHILL

YOUR DREAM COME TRUE AT SPRING FARM IN THORNHILL
You've always wanted to live in a prestigious community in Thornhill — but you've wanted to design and custom build your own dream home. Now, because of increasing demand **Runnymede Dev. Corp.** is offering you this exclusive opportunity to purchase a choice lot to build your own home in the vibrant and exciting Spring Farm Community, with all that it has to offer in the way of religious, recreational, shopping and educational facilities — A totally planned community, which more than 700 wonderful families now call home.
Many oversized and pie-shaped lots available — From 43 to 50 Ft. frontages.
Call **Jack Feintuch** at 298-0066 from 9.00 a.m. to 5.00 p.m.

HOMELIFE **CIMERMAN** REAL ESTATE LTD. - REALTOR MEMBER

BATHURST-STEELES
Super buy. 2 storey, full ensuite, lg. kitch., 4 grades, firepl., garage; ++++. Joe Salomon, 226-9770.

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ANTIBES — CASTLE IN THE SKY
Luxury condo, Florida rm., ultra kitch., master ensuite, tandem arc, Joe Salomon, 226-9770.

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BAYVIEW-STEELES
5 level split, totally upgraded, close to schools & shopping, 1 bus to subway. Honey Kollins, 226-9770.

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BATHURST-FINCH
Bungalow in ravine setting, separate entrance, excellent buy. Mica Laken, 226-9770.

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THORNHILL BEAUTY
2 storey, 4 bdrm., mn. flr. fam. rm., many extras. Celia Kalishenko, 226-9770.

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BATHURST N. OF STEELES
3,600 sq. ft., custom built, 4 bdrm., 2 storey, 4 bths., choice of colours, $339,900. Geina Davidson, 226-9770.

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HIGHWAY 7 & YONGE
50' x 120' lot, 2,800 sq. ft., new 2 storey, open concept, close to all amenities, only $229,900. Geina Davidson, 226-9770.

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BATHURST & STEELES BEAUTY
3 bdrm., 3 bths., fin. bsmnt., firepl., C-A, appls., end unit. Shelly Halpern, 226-9770.

* * *

REDUCED — BAYVIEW-STEELES
3,700 sq. ft., custom blt., stunning home. Judy Engel, 226-9770.

ROYAL LEPAGE

YONGE/YORK MILLS: CALLING ALL DOCTORS!
$399,900 Drastically Reduced, Superb Curb Appeal, Tastefully & Completely Updated, Cape Cod Style, Truly a Winner, 110' x 162' Lot. Call Warren Cooper 221-5515.

* * *

BAYVIEW/WILLOWBROOK: BIGGIE
$239,900 Loaded Custom Home, Quick Poss'n, Most Wanted Features: Whirlpool, Sauna, 2 Family Rms., 2 F/Places, Fin. rec. Rm., Bar ++++ Call Warren Cooper 221-5515.

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DON MILLS/STEELES THORNHILL
$175,900 Large 2 Storey, Fully Finished Home, 4 Bdrms., 4 Washrm., 2 Fireplaces, Short Kid-Safe street, Act Fast: Biggest Home, Smallest Price, W. Cooper 221-5515.

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THORNHILL 1ST AD. SUPER STARTER
$117,900 Don Mills/Steeles, 3 Bdrm. 2 Storey Home, Loaded: 2 Pc. Ensuite, Air Cond., Fireplace, Fin. rec. rm. in Mint Move-In Cond't., Call Warren Cooper 221-5515.

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LUXURY LIVING!! THE FINEST!!
$249,900 + $152,900 2 Bdrm. + Fam. Rm., Sun Rm., Million $$ rec. Centre — Sec. 24 Hrs., Model Suite, N. Fruitman 229-2800.

* * *

BLUE FOREST DR. 3,800 SQ. FT.
$295,000. 4-bdrm. +, custom-built, cathedral ceilings, beautiful lot, gorgeous entr. w/waterfall. Marg Waxman, 635-1170.
Royal LePage Real Estate Services Ltd. Realtor

HOUSES FOR SALE

Harvey Kalles (416) 441-2888 REALTOR

NORTH 441-2888 NORTH

COUNTRY SETTING — 1 ACRE — FIFESHIRE ROAD
$995,000. Charming 6 bdrm. "Country Club" home. Huge principal rooms for confortable family living and entertaining. Pool and magnificent grounds. Must be seen. Call Marion Alberga/Simone Stern.

* * *

AWARD WINNER! COUNTRY IN THE CITY
Superb architecture won major prize for design. 5 bedrooms, pool, tennis court, 3 car garage, loaded with extras! Lovely view from every window. $699,000. Toby Saltzman/Natalie Kopman.

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LESLIE/STEELES — RAVINE — CUSTOM BUILT
$315,000. 3,300 sq. ft. open plan contemporary. Skylights, walk-out finished bsmt., 5 beds, baths, fam. rm. + den! Michelle Noar.

* * *

FOREST HTS! "HOMES & GARDENS" $475,000
Elegant center hall, newly renovated 4 bdrm + fin. bsmt, fam. rm. & sun room. W/o to deck & pool on 180 ft. lot! Frances Novack.

* * *

MUSKOKA IN THE CITY! 1½ ACRE RAVINE!
Much admired elegant home in Edwards Gardens. Main flr. master suite + 3 bdrms. Walk-out lower level to pool & your own park setting. Asking $695,000. Call Michele Noar.

* * *

INDOOR POOL — TENNIS COURT
$1,950,000. Pure drama — sheer luxury! Grand "winged" staircase flows up to 4 spacious bedrooms & down to lavish pool complex and party room. Bridle Path. Elise Kalles.

* * *

INDOOR POOL — SQUASH COURT
$1,390,000. York Mills/Bayview. Dazzling Georgian! Exceptionally luxurious! 5 extremely large bedrooms (all en suite). Fabulous solarium with whirlpool off indoor pool room. Very private garden. Elise Kalles.

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THE CREAM OF THE CROP!
$599,000. York Mills/Bayview. The impressive exterior quality continues throughout! Rich oak woodwork! Oak library. Family room. Solarium kitchen. Gorgeous pool! Elise Kalles.

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STUNNING NEW HOME — FIFESHIRE
$975,000. Grand marble 2 storey foyer! Floating spiral staircase. 5 bedrooms. Dressing room/Sauna ensuite to master. 3rd floor studio. Fabulous walk-out lower level! Elise Kalles.

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BRIDLE PATH GEORGIAN — SHEER QUALITY
$698,000. Custom built to peak of perfection! Main floor family room. Panelled library. Large family kitchen. Elegant principal rooms. 4 bedrooms + maid's quarters. Elise Kalles.

* * *

1 ACRE ESTATE — UTMOST PRIVACY
$1,290,000. Designed by famous architect! Sleek lines — many skylights — 27' central atrium. 37' marble foyer. 42' oak family room. Lavish master suite with 2 marble baths. 18,000 sq. ft. on 2 floors. Elise Kalles.

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YORK MILLS — REDUCED — 200' RAVINE
$359,000. Open concept, gorgeous solarium, fam. rm., special studio wing, 4 bdrms, 3 baths. Builder's own home! Marilyn Feldman.

CENTRAL 441-2888 CENTRAL

2 ACRE RAVINE — ROSEDALE MASTERPIECE
$1,390,000. Totally new architectural tour de force! Superbly large principal rooms! 27' morning room. Fantastic kitchen! 1,350 sq. ft. master suite. 2nd floor library. Luxury throughout! Elise Kalles.

FOREST HILL 441-2888 FOREST HILL

LOWER VILLAGE GEORGIAN — $775,000
Superb 6 bdrm. on lovely landscaped lot! Main flr. family rm. new white kitchen, great 3rd floor for teen. Very best address! Simone Stern/Marion Alberga.

* * *

IDEAL CONSULAR RESIDENCE! FOREST HILL
$1,200,000. "French Normandy" stone mansion with indoor pool. All the charm and grace of an earlier era. Splendid living room — Music room. Panelled/fireplaced dining room. 4-room master suite. 3rd floor separate apartment. E. Kalles 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS 441-2888

EXPERIENCED NEW HOME SALES AGENT

Bathurst-Steeles & Other Busy Locations
Come Grow With Us
ALLAN BROWN 224-5263
Allan Brown R.E. (Ontario) Ltd., Realtor

HOUSES FOR SALE

LARNELL R. E. LTD.

BATHURST-HEARTHSTONE $239,000
4 bdrm sidesplit, central air, main floor laundry & den. 3 baths, finished bsmt, open fireplace. Bob Norwich 635-9945.

BENNY LANDMAN **489-7979**

BATHURST/ YORKDOWNS
3,400 sq. ft. custom built home, 4-5 bedrooms, 4 baths, main floor family room. Choose finishings. Bev Shapiro.

LES LEVINE REAL ESTATE LTD.•REALTOR

BATHURST LAWRENCE
Updated 2 bdrm. bungalow, lge. eat-in kitchen, separate dining rm., 50' lot, bsmt. apt., private drive, garage, $129,000. **785-3000.**

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BATHURST-EGLINTON
Spacious 3 bdrm. bungalow, separate living & dining rms., open fireplaces, fin. bsmt. incls. 1 bdrm. apt., private drive, garage. $149,900. Robert Samery **785-3000.**

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BAYVIEW CUMMER
Lge. Bayview residence, 4 bdrms., 4 baths, whirlpool, sauna, fireplaces, main fl. family rm., in-ground pool, backs onto parkland, $269,000. Sharon Levine **785-3000.**

785-3000

The Permanent Canada Permanent Trust Company / Realtor

SKYMARK II — SOUTH VIEW
Lge. corner suite w/2 or 3 bdrms, balcony, neutral decor, 2 pkg spaces. • Skymark I • - Pinnacle suite, 2 bdrm + Florida rm or den, eat-in kit., enormous living rm. - $119,900. L. Barnett 783-3333/491-1444.

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GLENCAIRN - SUBWAY
155 Marlee - 2-3 bdrm, fab. view, ind. pool, security, shabat elev., ens. laund. - from $79,000. - $89,000. • 360 Ridelle • - just listed - 2 bdrm - fab. west view, security, ind. pool, walk to shopping. D. Abraham 783-3333.

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WHEREVER — WHATEVER! $$
Upper village - exels - 4 bdrm $329 K
Condo - downtown - luxury - $115 K
Condo - Neptune Dr. - 3 bdrm + $105 K
Lower Village - pool - 4+2 bdrm - $379 K 3 bdrm w/apt. - pvt. dr. + garage $169 K
½ reno on Cedarvale Park - $179 K
Forest Hill Rd. - superb - $619 K
Walmer Rd. townhouse - 4 bdrm - $214 K
By Appointment
Marg Hutchison 488-2444

WASSERMAN LIMITED REAL ESTATE BROKER

$124,900 - Bathurst-Steeles. Open concept 2 storey, 3 bdrms + den or 4th bdrm on split level. Lge master + dressing area, 2 pc en suite. Bright kitchen, L-shaped living & dining. Main floor powder. Cent. air + more. Helen Wasserman 630-9930 / res 636-9109.

C.J.N. CLASSIFIEDS
REALLY DO WORK!!!

Classified Ads

HOUSES FOR SALE

Paul Slavens REAL ESTATE LTD. REALTOR — RESULTS RESULTS RESULTS 483-4337

VILLAGE PROPERTIES

LOWER VILLAGE — POOLSIDE WEEKENDS
$545,000. Stunning decor with 4-5 bdrms.; 5 baths; main flr. family rm. w/fireplace; powder rm. Inground pool. Central air. Call Michael Tar, 483-4337.

* * *

GRAND VILLAGE RESIDENCE — $539,000
Stately living. Main flr. library; formal dining rm.; 4-5 bdrms. Central air. Double garage. Call Lani Alexandroff, 483-4337.

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OLD FOREST HILL ROAD — $469,000
Two year (new) French Chateau style residence on gorgeous treed lot in the Village. Superb master suite; skylights & more. Call Jack Solomon, 483-4337.

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GEORGIAN HOME + POOL
$419,000. Beautiful Forest Hill home. Wonderful living & entertaining areas. 4 bdrms.; family rm. Breathtaking garden w/inground pool. Call Eleanor Stanton, 483-4337.

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LOWER VILLAGE TOWNHOUSE — $379,000
Elegant principal rms.; library w/fireplace on main; exquisite master suite. 2-car garage. Call Elaine Goldenberg, 483-4337.

* * *

ESTATE SALE — $345,000
Lower Village 2-storey. 4 bdrms.; 4 baths (master ens); main flr. library + powder rm. Central air. Call Gertrude Kerbel, 483-4337.

CENTRAL PROPERTIES

CITY LIVING — COUNTRY ATMOSPHERE
$419,000. Gracious 4 bdrm. home. Main flr. library + den; sep. living/dining rms. overlooking park-like setting. Excellent master w/ens. bath. Fin lower level. Call Harold Hillman, 483-4337.

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EXCITING TOWNHOUSE — GREAT OPPORTUNITY
Decor by "L'image Design." Upper Canada College location. 4 bdrms. + family rm. Value at $349,000. Call Syma Solomon, 483-4337.

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CEDARVALE CENTRE HALL — 1ST AD
$329,000. Double garage. Over-size pool-size lot. Main flr. den & powder rm.; 4 family-size bdrms. (master ens) + 5th bdrm. in fin. lower level. Call Donald Wagman, 483-4337.

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ROSEDALE TOWNHOUSE — $310,000
Prime south Rosedale location. Designed with flair combined with old world charm. Call Judy Nathan, 483-4337.

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CHAPLIN ESTATES — TUDOR GEM
$224,900. A perfect blend of modern convenience & traditional charm. New kitchen; leaded windows; lots of wood. Fin. lower level. A classic beauty! Call Elaine Chelin, 483-4337.

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ALEXANDRA WOOD — $205,000
Spacious ranch style bungalow. Sep. living & dining rms. Fabulous lower level family rm. Central air. Dble. garage. Call Donald Wagman, 483-4337.

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ANTIBES TOWNHOUSE — 1ST AD
$175,000. Spacious 3 bdrm. townhouse. Soaring ceilings. 3 baths (master ens); grand living rm. Private yard. All appliances. A rare find! Call Edith Weiss, 483-4337.

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A SPECIAL PLACE TO LIVE — $119,000
Carefree lifestyle in this dream townhouse. 3 bdrms.; family rm. w/walk-out. Central air. Call Margaret Heiman, 483-4337.

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YONGE/ST. CLAIR — LUXURY RENTAL
Approx. 1,900 sq. ft. 3 bdrms.; 2 baths (master ens); lrg. living rm. w/fireplace; sep. dining rm. Call Rose Caplan, 483-4337.

BAYVIEW & NORTH PROPERTIES

BRIDLE PATH — WONDERFUL BUNGALOW
Marble entrance; spacious den + lrg. family rm.; 4 good-size bdrms. (master ens). Fin. lower level. Manicured garden & pool. Call Edie Winberg, 483-4337.

* * *

LOCATION • LIFESTYLE • AFFORDABLE
$299,000. Private cul-de-sac. Spacious principal rms.; overlooking park setting; main flr. family rm. Great lower level. Call Marlene Federman, 483-4337.

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½ ACRE LOT — $285,000
Renovate or build your own. Super Bayview location near Fifeshire. For more details call Judy Nathan, 483-4337.

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JUST LISTED — $279,000
House & garden decor. Exquisite centre hall. Spacious principal rms. Fabulous pool & deck. Finished lower level. Many extras & upgrades. Call Elaine Chelin, 483-4337.

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FRANCINE DR. — PARK SETTING
$279,000. Gorgeous centre hall. Main flr. family rm.; 4 bdrms. Fabulous lower level w/walk-out. Central air & more. Call Harold Hillman, 483-4337.

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CITY RAVINE SETTING — $239,000
3 bdrm. Tudor home. Main flr. den + powder rm. Fin. lower level. Huge conservatory addition. Call Marlene Federman, 483-4337.

483-4337

HOUSES FOR SALE

Paul Slavens REAL ESTATE LTD. REALTOR — RESULTS RESULTS RESULTS 483-4337

CONDOMINIUM RESIDENCES

YORK MILLS PLACE PENTHOUSE
$325,000. This luxurious condo boasts 2 bdrms. + den; skylit wrap-around windows; high ceilings; central air. Magnificent view. Call Edie Winberg, 483-4337.

* * *

SUITE WITH A VIEW — MIDTOWN CONDO
$279,000. Avenue Rd.-St. Clair. Manhattan style living. Approx. 1,800 sq. ft. Key elevator. 2 bdrms. Family rm. + solarium. Call Eleanor Stanton, 483-4337.

* * *

ROSEDALE GLEN — $196,000
Stunning model suite in prestigious condo residence. Sep. living/dining rms.; open balcony + greenery. Approx. 1,500 sq. ft. with every possible amenity. Call Elaine Goldenberg, 483-4337.

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ATTENTION EMPTY NESTERS — $159,900
Skymark Elegance. Just move in your furniture. Lrg. custom designed suite. Outstanding built-ins. Call Nancy Prussky, 483-4337.

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DOWNTOWN LIVING — PRICED RIGHT!
$145,000. Make an offer. SOLD. This lrg. 1 bdrm condo. 5 piece bath + powder rm.; laundry rm.; loads of extras. Call Shelley Mintz, 483-4337.

483-4337

Forest Hill REAL ESTATE INC.-REALTOR 488-2875

***ALEXANDRA WOOD AREA $429,000**
Quality throughout! Marble entrance! Mn floor fam rm. 4 spacious bdrms on 2nd. Fully finished lower level. C.A.C. Dble garage. Marjorie Rasky 488-2875.

***LOWER VILLAGE — PRESTIGIOUS LOCALE!**
Beautifully maintained. Gourmet kitchen. Spacious entertaining rooms. 5 bdrms. 2 dens. Billiard rm. Jacuzzi. Sauna. Deep lot. Circular drive. David Wagman 488-2875.

***LOWER VILLAGE STONE RESIDENCE $595,000**
Magnificent setting! 260' wooded garden! Carved panelling throughout! 6 bdrms on 2nd! Cathy Kwinter 488-2875.

***OLD FOREST HILL ROAD — $639,000**
New listing! Beautiful Tudor! Lge principal rms. Powder rm. Mn floor family rm. superb morning rm. with cathedral ceiling overlooking inground pool. 6 bdrms. 6 pc. marble en suite. Ex condition. Judy Silverberg 488-2875.

***LOWER VILLAGE CONTEMPORARY $485,000**
4 bdrms. indoor pool and sauna. SOLD. Excellent location. UCC! & B.S.S. Eleanor Wagman 488-2875.

PERFECT STARTER HOME PRICE SLASHED!
$285,000. Charming 3 bdrm. Quiet street. White kitchen. Sep. living & dining rms. Move-in condition. Diana Miller 488-2875.

***STATELY DUNVEGAN ROAD $985,000**
A most impressive offering, this 12 room home has been totally restored by the present owners. Every modern amenity. Formal living and dining rooms. Panelled den, Florida Rm, 6 bdrms, indoor & outdoor jacuzzis. Sauna + +. Eleanor Wagman 488-2875.

***LOWER VILLAGE DELIGHT!! $339,000**
Priced to sell! Superb decor! New kitchen. Den on main. 5 bdrms. 3 ultra modern baths. Eleanor Wagman 488-2875.

***LOWER VILLAGE — REGAL TUDOR $795,000**
Centre hall. Grand-sized principal rooms. Fantastic family room opens to stone patio. 7 bdrms. dble garage. Eleanor Wagman 488-2875.

***55 SKYMARK — ORION MODEL $157,900**
Bright and airy 3 bdrm, eastern exposure overlooking tennis courts. Laurell Salcman 488-2875.

***GLENCAIRN-BATHURST — EXCELLENT LOT!**
Make an offer on this 62'x149' private treed lot, house as is, close to synagogues. Laurell Salcman 488-2875.

***EXCELLENT INVESTMENT PROPERTIES**
A-1 — Downtown location, 42 bachelorette furnished self-contained apts. 3 large sundecks. 15% return. Ellen Zener 488-2875.

QUALITY HOMES SOLD BY QUALITY PEOPLE

HOUSES FOR SALE

HERSH Rose Hersh Limited, Realtor 633-7777

***100 ANTIBES DRIVE — CONDO!**
2 BEDROOMS — 2 BATHROOMS
Just listed! Asking $91,900. Owner's have bought. On lower floor in well maintained bldg. North exposure facing tennis courts. Ruth Trachter.

* * *

***PALM DRIVE — JUST LISTED!**
7 ROOM SPLIT LEVEL
Oversized 4 bdrm home. Huge living and dining rms. Family rm. with w/o/. 3 bathrms; dble garage. Central air, new roof. Ideal for growing family. Asking $177,000. Easy financing. Rose Simon.

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***SHEPPARD-WILMINGTON**
3 BEDROOM BUNGALOW
Well designed home. Lge living and dining rms. New hollywood style white kitchen, fin bsmt apt. Central air. Beautiful garden. Rose Simon.

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***S. WILSON-E. BATHURST**
EXCELLENT STARTER HOME!
3 spacious bdrm. Fin bsmt apt. New roof. W/O to garden, central air. ASKING $140,000. Steps to schools, shopping and TTC. Rose Simon.

SADIE MORANIS LIMITED REALTOR 449-2020 487-4343
PERSONALIZED SERVICE—QUALITY HOMES

COLONIAL MANSION 6 ACRES, $609,000
Bayview-Elgin Mills. Must be sold! Luxurious rooms grand for entertaining. Leila Taylor, 449-2020.

* * *

FOREST HTS./OLD COLONY! 300' LOT!!
$589,000. Custom home to be built! Architect designed, time to choose finishings! Terry Moranis, 449-2020.

* * *

MAGNIFICENT RAVINE, BAYVIEW AREA
$455,000. One of a kind 2 storey Cont. design, 5 bdrms., 5 baths.; gourmet kitchen. Judy Horvath, 449-2020.

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BAYVIEW-STEELES — LAND PLUS HOME!
$254,500. Mint condition. Den plus 2 rec. rms., 4 bdrms., cent. air. Natalie Schacter 449-2020.

Midtown Properties

VIEW OVER PARKLIKE SETTING . . .
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The unveiling of a monument to the beloved memory of the late **Jacob Leder** will take place on Sunday, July 28 at 10:30 a.m. at Mount Sinai Memorial Park Cemetery, Beth Sholom Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Max Shapiro** will take place on Sunday, July 28 at 11:15 a.m. at Bathurst Lawn Cemetery, Adath Sholom (Minsker Farbund) Section. Relatives and friends are invited to attend.

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Dick, Maurice on 7/6/85, late of 2121 Bathurst St., #1014, Tor., Ont.
Fine, Rose on 7/4/85, late of 66 Brucewood Cres., Tor., Ont.
Fine, Ernest on 7/8/85, late of 4 Oak Grove Ct., Thornhill.
Fischbach, Albert on 7/6/85, late of 15 Canyon Ave., #1906, Toronto.

BENJAMIN'S PARK MEMORIAL CHAPEL

OBITUARIES

Forer, Marian on 7/5/85, late of 980 Broadview Ave., #706, Toronto.
Gold, Ida on 7/9/85, late of 15 Parkhill Rd., Toronto.
Hershorn, Morris on 7/4/85, late of 133 Torresdale, #1407, Toronto.
Levine, Sydney on 7/9/85, late of 18 Cedarcroft Blvd., #1004, Willowdale.
Mintz, Saul on 7/7/85, late of 135 Antibes Dr., #306, Toronto.
Munro, William on 7/6/85, late of 4415 Bathurst St., #102, Dwns., Ont.
Naiman, Lena on 7/6/85, late of 80 York Rd., North York.
Rensler, Nathan on 7/9/85, late of 321 Chaplin Cres., #306, Toronto.
Rotenberg, Donna on 7/6/85, late of Cobourg General Hospital, Cobourg.
Rubinoff, Benjamin on 7/8/85, late of 25 Canyon Ave., #702, Dwns., Ont.
Saffron, Ruth on 7/10/85, late of 16 Audubon Ct., Willowdale.
Speirs, Yetta on 7/6/85, late of 89 Essex St., Tor., Ont.
Weinstein, Anna on 7/10/85, late of 45 Denlow, Toronto.

BENJAMIN'S PARK MEMORIAL CHAPEL

Recognizes Canada

Association changes name

NEW YORK — Delegates to the recent annual convention of the group formerly known as the Association of Parents of American Israelis voted to adopt a name change that would recognize the Canadian component of the membership.

The support group, which is now known as the Parents of North American Israelis, consists of more than 3,000 families from 39 chapters including branches in Toronto and Montreal. Its 3-day conclave at Grossinger's was attended by some 200 delegates.

PNAI members also adopted a resolution urging the government of Israel to rescind the travel tax or to modify it to permit olim from North America to remain in contact with their families and to return for joyous or tragic family occasions.

Naphtali Lavie, consul-general of Israel in New York, was the keynote speaker at the opening session. He called for increased aliya from North America to "strengthen and enrich" the quality of life in Israel. "Your children are an elite group and you are privileged parents," he said.

Special tribute was paid to Joan Lavie, wife of the consul general, for her work with PNAI.

Sylvia Weissman of Riverdale, NY, was elected president. She succeeded Ed Ring of Philadelphia who served as president for four years.

Weissman, upon taking office, noted that all in PNAI shared a common bond. "Our most precious possessions — our children — are in Israel," she declared. Noting that, "if Zionism is the centrality of Jewish life, then we are all Zionists."

She added: "Our children in Israel represent an elite of the Jewish present and the Jewish future."

Helps parents adjust

Other new officers elected included: Alvin Goldblatt of Chicago, executive vice-president; Leonard Carter of Palm Beach, Fla.; Elmer Freeman of Yonkers, NY, Muriel Goldhammer of San Diego, Calif.; Charles King of Toronto, and Roslyn Roth of Plymouth Meeting, Pa., vice-presidents.

Since its inception in 1974, PNAI has been dedicated to supporting the integration of new immigrants into Israeli society and to serve as a forum for uniting the parents and grandparents of these olim in this endeavor.

Through its chapter network, PNAI serves as a link between parents and children by providing couriers to bring letters, tapes and packets to Israel, helps parents adjust to long periods of separation, fosters the purchase of Israeli products and provides information and assistance on travel to Israel.

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The Canadian Jewish news

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4485 Bathurst Street
Wish their relatives, friends & neighbors a happy and healthy New Year.

B1

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wish their relatives and friends a happy and healthy New Year.

A2

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Israel Family

B2

Wishing all our family and friends a happy and healthy New Year.
The Israel Family
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Produced in Canada

Kosher popcorn comes in a variety of flavors

By
CYNTHIA GASNER

The Popin'jays flavored popcorn store at Queen's Quay which now carries Popin'Taste, a kosher line of popcorn.

TORONTO —
What is it?

Dentists prefer it. Doctors are talking about it. Dieters swear by it. Answer: Popcorn.

Popping up all over the continent are popcorn emporiums.

And now, Popin'jays, a retail flavored-popcorn operation, with two locations in Toronto — Queen's Quay Terminal (2nd level) and at First Canadian Place (concourse level, Richmond-Adelaide throughway) — as well as one in Oshawa Centre and at some select specialty stores, has created a new division, Popin'Taste, which is under the supervision of the rabbinical Vaad Hakashruth of Canadian Jewish Congress.

Popin'Taste is the only popcorn in a variety of flavors that is kosher and produced in Canada, says Azril Rom, the major owner and operator of the company.

Rom is a 36- year-old chartered accountant who came to Canada from South Africa eight years ago.

He explained that the ingredients used at Popin'jays and Popin'Taste are kosher, but because their shops are open seven days a week, the new kosher line is produced separately and placed in sealed bags to indicate that they are made under supervision and not on Shabbat.

Rom says that the chances are you have been popping popcorn all these years just for fun, and because it tastes good. Well, hold on to your popcorn bowl. A U.S. government agency recently announced that popcorn has more food energy units than 96% of all foods listed as edible by the U.S. department of agriculture.

Rom says that few people know very much about the nutritional value of popcorn. Historically, popcorn has nourished man for more than 7,000 years. The oldest known popcorn was found — still fluffy and white — in a bag attached to the belt of a mummy in Chile.

He adds that popcorn helps your digestion, your heart and your teeth. And without flavoring, it will help you shed pounds.

Some of the important ingredients in popcorn are proteins, energy-giving carbohydrates, vitamins including B6 and E, and minerals — phosphorous, iron and zinc. There are also others that are nearly all gone from refined white flour foods.

And more and more people are discovering, Rom adds, that when you eat popcorn plain, you satisfy your appetite and can lose weight. One cup of unbuttered popcorn contains 40 calories — less than a medium-sized grapefruit.

It is also a great snack food because it is not a sugar food. Therefore, says Rom, many dentists recommend popcorn over candy, gum and other sweetened in-between meal snacks.

So all this time, when you were probably rebuking yourself for being unable to stop eating until the last tender morsel has disappeared, you have actually been doing your body a favor!

Rom says that many office people order a big bucket of popcorn and eat it for lunch. A party pack, 1½ lbs., costs $4.24. A bag of regular seasoned popcorn is $1 for 3 cups, and $1.85 for flavor-glazed.

After extensive research for several years, Rom opened his first store just over a year-and-a-half ago. The popcorn craze in the United States was spreading through Canada.

His stores, which pop their corn daily, have a fun feeling — upbeat, colorful, and the aroma beckons you in.

There are more than 20 real flavors which range from the conventional butter-flavor to the exotic pinacolada, chocolate fudge, almond crunch, watermelon, and of course caramel.

In an informal taste test, conducted by radio station CHFI recently, Popin'jays came out on top overall, over four other popcorn operations in the city, Rom reports.

Rom, who is a practicing CA, spends more and more time in his popcorn business, but he still finds time to spend with his wife and 3½-year-old daughter. He is also an active sportsman, and last year won both the singles and doubles tennis championship at the JCC Valley.

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City of Toronto Refuse Collection Schedule

Simcoe Day (Civic Holiday)
Monday, August 5, 1985

There will be NO collection of garbage on Monday, August 5, 1985.

Regular Monday (August 5) refuse will be picked up on Tuesday, August 6.

Regular Tuesday (August 6) refuse will be picked up on Wednesday, August 7.

There will be NO collection of newspapers and bulky articles on Wednesday, August 7.

Save your newspapers and bulky articles for collection on Wednesday August 14.

Reminder: There are 16 Recycling Depots for glass and metal containers in Toronto. During April, 234 tonnes of newspapers, 40 tonnes of glass and 6 tonnes of tin were collected. For further information call 947-7742.

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Business Outlook

Rear window brake lights can reduce accidents

TORONTO —

Rear end collisions can be reduced by up to 50% in cars equipped with a rear window brake light according to three independent U.S. studies, says a release from Speedy Auto Glass.

In fact, results are so conclusive that from Sept. 1, instalation of the light will be mandatory in all new cars sold in the United States.

The rear window brake light's proven effectiveness has prompted major motor vehicle insurers in Canada to endorse its instalation in Canadian vehicles.

Taking the lead in the program, Royal Insurance Canada has supported the initiative by undertaking the circulation of 500,000 brochures on the light to its motor vehicle policyholders, says William Robertson of Speedy Auto Glass.

The literature offers a $10 discount on the instalation price of the rear window brake light at any one of the Speedy Auto Glass' 160 locations across the country, and is distributed by independent brokers/agents to policyholders as their insurance comes due for renewal.

Other insurance companies offering similar incentives in cooperation with Speedy Auto Glass are General Accident Assurance Co., Canadian General Insurance Co., Guardian Insurance Co. of Canada, The Personal Insurance Co. of Canada, and Sun Alliance Insurance Co.

When asked if the instalation of the rear window brake light would mean reduced insurance premiums, Gordon Findlay, communications manager for Royal Insurance Canada commented: "We hope it will have a salutary effect, but it will take time to produce credible statistics. As the instalation becomes widespread we hope to see a noticeable reduction in rear-enders, and a corresponding reflection in rates."

Based on American projections by the U.S. National Highway Traffic Safety Administration, the equivalent Canadian statistics would indicate that had the light been mandatory on Canadian cars in 1980, there could have been 90,000 fewer accidents, 4,000 fewer injuries and repair cost savings of approximately $43 million annually.

Coachman Insurance, major insurer for the Canadian taxi industry, is conducting its own study with the rear window brake light. "The statistics available from the United States are very impressive, and we're completely satisfied that the light will reduce rear-enders by up to 50%," explains Bernard Aaron, president of Coachman.

"However, with the current trend of escalating collisions and resultant cost increases, safety programs like this are becoming essential." Aaron says that more than 1,000 cabs in the Metro Toronto area will be equipped with the light in the next four months.

The Insurance Bureau of Canada is sufficiently impressed with the U.S. statistics to commend the rear window brake light to the traffic safety branch of Transport Canada.

Car manufacturers in the U.S. have made the light standard equipment on some of their 1985 models, ahead of schedule. Ford in Canada will make it standard on 1986 models.

Speedy's instalation of the light takes approximately one hour, and costs $44.95 for most foreign cars and $49.95 for domestic cars.

It's the fans who suffer when ballplayers strike

By DAVID PIERSON

TORONTO —

What's the most disastrous event that could ruin the Toronto Blue Jays pennant hopes?

It's not batting slumps, weak arms or unlucky injuries. No, it's twenty times worse than the everyday reasons why a team can fold.

What's threatening the Blue Jays and every other team in professional baseball is what looks like an inevitable players' strike.

The players are crying poor about their measly average salaries of $350,000 and the owners are crying that they cannot give any more of their $3.1 billion television contract.

The whole thing smells and if a strike does occur it will be the fan — the poor guy who pays these enormous salaries — who will get hurt in the end.

But just what can the poor fan who just wants to see his beloved Blue Jays win a pennant do?

Group formed to protest

Fight back with Strikeback — that's how!

Eric Yaverbaum and Jonathan Sawyer of Washington have formed an association of fans called Strikeback, which proposes for every game missed because of a strike, the fan will boycott a game once play resumes.

"In the 82 baseball strike over a million people signed a petition protesting the strike which was ignored and the fans slowly came back when play resumed.

"This time we're not going to let that happen and we want the players and owners to know if there is a strike a lot of fans won't automatically be coming back."

Yaverbaum said that he has yet to promote Strikeback nationally, but through local newspaper coverage in major league cities has received over 10,000 letters backing his cause with 100% support.

"If there is a strike I'll go on shows like the Tonight Show and Good Morning America and ask people to back us.

"We've beeen getting unbelievable support from Toronto. One out of every five letters is from Toronto.

"The fans can almost taste a pennant and they don't want little asterisks beside the Jays name that says 'strike shortened season.'"

Yaverbaum said that the players and the owners are equally at fault for the almost non-existent labor negotiations.

"In any labor negotiation you have to have compromise and the players and owners are just refusing to do so and it will be a real black mark against baseball if the players go on strike."

Besides his love for baseball Yaverbaum has a personal reason why he doesn't want a strike.

He worked for a public relations firm in Toronto last year and fell in love with the city and the Blue Jays.

"I'd definitely have to come back for a visit if the Jays made the World Series. I guess I moved back to Washington in the wrong year," Yaverbaum said.

Yaverbaum said that Strikeback doesn't need the money donations people have been sending. What they need is signatures and letters of support.

If you're tired of the antics of the players and owners alike, write to Elese Furer, Strikeback, Jericho Productions, 632 East Capitol St., Suite 3, Washington DC., 20002.

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2 bedroom suite on ground floor has a south facing walkout patio, 2 full baths, tiled in travertine marble; kitchen has six appliances with ensuite laundry and a window in breakfast room, large gallery entrance and a window in separate dining room. 1582 square feet on private corridor with only two suites. Was $185,500. Now $168,000.

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, JULY 25, 1985

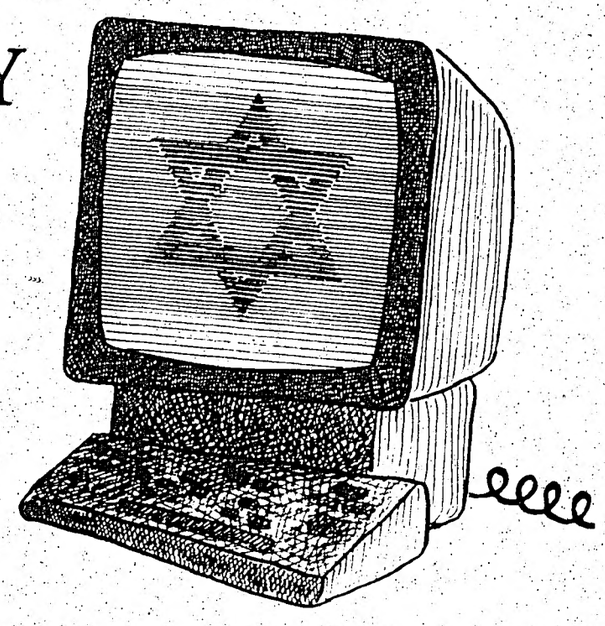
Viewpoints

THE CANADIAN JEWISH QUARTERLY

VOLUME XIII, NUMBER 6, SUMMER 1985

JUDAISM CONFRONTS MODERNITY

A SYMPOSIUM



Theology and Thermo-Nuclear War

by Rabbi Alan Nadler

THE nuclear issue has "arrived" in the world of Jewish ideas. Articles formulating a "Jewish perspective" on nuclear arms have been appearing with increasing frequency. Speakers, sermons and symposia at synagogues and community centres on "living in the nuclear era" are by now commonplace. Some religious and communal groups have even created "centres" and "houses" dedicated to peace and to averting a nuclear holocaust.

There is a pattern in the rhetoric of the current Jewish response to this awful question. It is characterized by the citation of sources affirming three values which are central to Judaism: peace, human life and the preservation of the earth.

Rabbi Alan Nadler *is Assistant Rabbi at Shaar Hashomayim Synagogue in Montreal. He is now completing his doctoral studies in Jewish thought at Harvard University. He has published in Judaism, Tradition and other journals.*

The Rabbis, Judaic scholars and thinkers who have chosen to address this horrible problem remind us, with the help of handy and obvious quotations from the classical texts that:

1) The Jewish liturgy is almost saturated with passionate appeals for peace. There is hardly a prayer which does not culminate with such an appeal (e.g. Kaddish, the Amidah, Grace etc.). The Bible instructs that a call to peace must preceed any act of war (*Deuteronomy*, 20:10); and the Mishna insists that, "There is no vessel which contains so much blessing as the blessing of peace" (*Okzin*, 3:1). Judaism detests war and loves peace. If this is true of the primitive wars of Biblical and Talmudic times, how much more would the Torah abhor the thought of a nuclear holocaust.

2) The purpose of the mitzvoth of the Torah is that man "may live through them" (*Leviticus*, 18:5). Preservation of human life overides the observance of almost every commandment, including Shabbes and Yom Kippur. God desires nothing more than that man "choose life" (*Deuteronomy*, 30:19). And the taking of even a single human life is akin to the destruction of the entire world.

3) Jewish law is very much concerned with ecology, and the health of the earth. This concern lies at the root of such laws as the Sabbatical year, and the prohibition against destroying fruitful trees during a war, "for man is like the tree of the field". (*Deuteronomy*, 20:19).

Nuclear war threatens, in the most final way, all these three values which are so central to Judaism.

The spokesmen for raising "Jewish consciousness" regarding nuclear war, also talk a lot about (and name conferences dedicated to the issue after) the rainbow covenant — God's assurance to Noah that there will be no more destruction of the world. Some have gone so far as to create an entire new theology based upon the flood epic.

The primary Jewish response to the nuclear threat has then consisted in a vague, moral appeal for disarmament in the name of Jewish values, Jewish law, and the rainbow. (A notable exception to this general trend was the fine article, *Judaism, Jews and Nuclear Disarmament* by Morton Weinfeld which appeared in the April-May 1984 issue of this publication.)

Present Approaches Simplistic

This approach to the problem, while factually accurate (Judaism does indeed prefer peace to war, chooses life over death; it also champions motherhood), is both simplistic and misleading. It is simplistic because affirming peace, life and the earth is about as interesting and edifying as reminding Jews about the Ten Commandments, or the importance of the family at Passover time. Of course Judaism is against thermonuclear war — who isn't? Misleading, for it presents only one half of the story — the obvious and pretty half. It can be used to lend support to all kinds of pacifistic fantasies harboured by the champions of unilateral disarmament. It also implies that any kind of nuclear confrontation (even nuclear buildup for the sole purpose of deterrence and defence; i.e. weapons built in order never to be used) is not consistent with traditional Jewish values. Finally, it suggests that the peace movement's clarion call, "better red than dead" is in harmony with Judaism's celebration of peace, life and mother earth.

The purpose of the present essay is to present the other side of the story; a very different dimension of Jewish values which is relevant to thinking about nuclear war. It will be restricted to an exposition of certain Jewish sources, and will not attempt to address the many complex specific technological, political and military issues which remain the domain of scientists, military strategists and politicians — not theologians.

Centrality of Kiddush HaShem

Martyrdom, for centrality in both Jewish tradition and Jewish history, has no rivals. From Bar Kokhba to Begin, it has been the cornerstone of the Jewish pathos. At many periods, both in Israel and the exile, it was the central obsession of Jewish thinkers — Rabbis, philosophers, poets, liturgists, and mystics. Maimonides, in his code, included the mitzvah of 'Kiddush Hashem' in his short list of the foundations of Jewish faith — 'Hilkhoth Yesodei Hatorak' — along with belief in, and love and fear of, God. The fascination with martyrdom reached a gruesome climax in medieval Franco-German Jewry when major communities engaged in mass suicides in anticipation of the crusading mobs. Although Zionism and the creation of a Jewish Army have constituted an attempted revolution against what Salo Baron has termed "the lachrymose view of Jewish history", they paradoxically re-affirm the traditional Jewish willingness to sacrifice life (this time not without a fight) for principles. And both distant Jewish history and recent Jewish memory maintain the centrality of martyrdom to Jewish faith and sensitivity. Finally, the Holocaust has, of course, secured martyrdom its sacred, pivotal place in Jewish thought for eternity.

Rabbinic literature abounds in striking, poignant records of "Kiddush Hashem". Among the most tragically beautiful of these is the Talmudic account of Rabbi Akiva's defiance of Roman rule:

"Once the wicked government issued a decree forbidding Jews from studying and practising the Torah. Papus b. Judah came and found Rabbi Akiva publicly assembling gatherings for the study of the Torah. He (Papus) said to him: 'Akiva, are you not afraid of the government?' Akiva replied: 'I will explain to you with a parable: A fox was walking alongside a river and he saw fish moving in swarms from one place to the other. He said to them: "From what are you fleeing?" They replied: "From the nets cast for us by men." Said he to them "Would you like to come up unto dry land so that you and I can live together in peace the way my ancestors lived with your ancestors?" They replied: "Are your the one they call the most clever of animals? You are not clever at all, but foolish. If we are afraid in the element in which we live, how much more in the element in which we would surely die?"

So (continued Rabbi Akiva) it is with us. If such is our condition when we sit and study the Torah, of which it is written, "For that is thy life and the length of thy days", if we go and neglect it how much worse off we shall be. (*Berakhoth*, 61a). A life of immorality is, in other words, worse than no life at all. Rabbi Akiva was apprehended, tortured and executed for his 'crime'. According to the Talmud, he died joyously.

There is a single, simple conviction which explains *Kiddush Hashem*. It is that there are certain things which are worth dying for; values more exalted than life. This is true not only of the

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SKETCHES BY ROY PIPERBERG

Editor's Notebook

Our recent issues have explored in some depth the central concern of Jews everywhere: our relation to Israel and to Zionism. In this issue we turn to a number of other questions that engage the minds of thinking persons everywhere. They are questions to which there are no easy answers, and on which sincere and sensitive people hold widely divergent opinions; nuclear war, abortion, capital punishment, status of women, and secularism.

All of these questions are subsumed under the general title: Judaism Confronts Modernity, and form a symposium to which our entire issue is devoted. The question we are really asking, which underlies all these questions is: can Judaism teach us how to deal with these complex issues that have thrust themselves to the forefront of modern life and that won't go away? In other words, can Judaism confront modernity? Obviously, over the span of 2000 years since the exile from Israel began, Judaism has had to confront the 'modernity' of each succeeding generation, and has managed to survive the challenges they represented, because we're here to tell the tale and to confront our own modernity.

What lessons we can derive from this large body of inherited wisdom we call our Tradition, depends on the particular Jewish perspective of each writer. We have, therefore, seen to it that the adherents of varying Jewish viewpoints are represented in these discussions. We also expect that the opinions offered will not meet with universal acceptance. That would indeed be most unJewish.

As always, we hope to stimulate discussion. Although it is summertime, we hope that you will be stimulated, and if so, send us letters.

THEOLOGY...

Continued from page 1

lives of individual men, but of the life of man as a species.

The Judaic, martyrological perspective is the product of a larger, theocentric view of creation. There is no Jewish text which illustrates this theocentric perspective better than the Biblical account of creation; and no Jewish institution which manifests theocentrism better than Shabbes. While man might be the biological pinnacle of creation, Shabbes is its spiritual climax, and true raison d'être. That is the meaning of the Friday evening prayer:

> "Thou didst hallow the Seventh Day unto thy name, as the purpose of the creation of heaven and earth..." Shabbes, and not man, is, in the words of the mystic R. Solomon Elkabetz in his *Lekha Dodi* prayer, "The last in deed, yet foremost in mind."

The same can be said of many other specific spiritual imperatives (e.g. of circumcision, regarding which tradition says, "were it not for the blood of the covenant, heaven and earth would not exist"), and of the Torah generally, upon whose observance the survival of the Jewish people and the entire universe is contingent:

> "R. Abdimi b. Hama b. Hasa said: 'The Holy One Blessed Be He overturned Mount Sinai upon the Israelites like an inverted cask and said to them "If you accept the Torah 'tis well; if not, there shall be your burial"'... Hezehiah said: 'what is meant by, "Thou didst cause sentence to be heard from heaven; the earth feared and was tranquil" (*Psalms*, 76:10): If it feared, why was it tranquil, and if it was tranquil, why did it fear? But at first it feared, yet subsequently it was tranquil. Why did it fear? It feared lest Israel would reject the Torah, and became tranquil when Israel accepted the Torah. This is consistent with the teaching of Resh Lakish, for Resh Lakish said... The Holy One Blessed Be He stipulated with the works of creation and said thereto: "If Israel accepts the Torah, ye shall exist, but if not, I will turn you back into emptiness and formlessness." (*Shabbat*, 88a)

The fulfilment of God's mandate for man is the justification for creation. Resisting a world power which we know would eliminate completely the observance of the Torah by its subjects is perfectly consistent with this notion, even if such resistance threatens all of creation.

Theocentrism also lies at the root of the flood epic which so many have curiously made the basis for a pacifistic philosophy. One can hardly imagine a clearer way of illustrating the notion that the existence of the world is contingent upon the fulfilment of the Divine Will than a dramatic account of God's willingness to destroy all flesh because of man's wickedness.

Isaiah (43:7) expressed theocentrism poetically, proclaiming in the divine voice:

> "Everything that is called by my name: I have created it for my glory, I have formed it; yea I have made it."

Maimonides expanded upon the same notion philosophically:

> "I consider therefore the following opinion as most correct according to the teaching of the Bible, and best in accordance with the results of philosophy; namely that the universe does not exist for man's sake... For no part of the creation is described as being in existence for the sake of another part, but each part is declared to be the product of God's will, and to satisfy by its existence the intention of the Creator." (*Guide for The Perplexed* 3:13)

Martyrdom, Theocentrism and Nuclear War

One cannot attempt to formulate a Jewish response to the nuclear crisis without beginning with this theocentric perspective, of which martyrdom is a product, and the simple moral conviction that results from it. It is a conviction which is very evidently absent from the arguments of the radical peace movement. The latter's reasoning proceeds from the postulate that there is nothing more sacred than human life. The belief in the sanctity of human life is, to be sure, shared by the Rabbinic tradition. Even the preservation of good health is understood to be a Biblical imperative. Yet, unlike the peace movement's anthropocentrism, Judaism views life as sacred, but not supreme, and it qualifies its reverence for it:

> "If a Jew is ordered to transgress any commandment of the Torah or be put to death, he must transgress and not die; except for idolatry, sexual immorality and murder" (*Sanhedrin*, 74a).

This statement of Rabbinic law reflects both the Jewish reverence for life, and at the same time the awareness that there exists a life which is, quite literally, not worth living. A "red" life, where religion is prohibited, most certainly falls under that category.

All this does not mean that the tradition is enthusiastic about any kind of war or destruction of human life, least of all a nuclear war which threatens our universe. The very fact that murder itself is among the prohibitions classified as "mitzvoth ye'hareg ve'al ya'avor", for which life is to be sacrificed, suggests most concisely the dialectical tensions and ethical complexities which the nuclear issue raises. For any nuclear strike, however "limited" (sic), and regardless of how noble its motivation is, will result in the death of countless innocents, and hence involve the transgression, on a massive level, of the prohibition against murder. In that sense the perogative of "yehareg ve'al ya'avor" becomes halakhically inoperable in the nuclear age. For to choose "nuclear martyrdom" today involves becoming more than just a martyr; the nuclear martyr will be, however unwittingly, a murderer as well.

Still, Kiddush Hashem, and the theocentrism which underlies it, remind us that the reponse to evil can never be weakness or simple surrender for fear of causing loss of human lives. It is interesting to note that, historically, the first practise of the prerogative to desecrate the Sabbath in order to preserve life ("pikuah nefesh") occured during the revolt of the Hasmoneans against Seleucid oppression. Yet ironically, the very ideological root of the Hasmonean revolution was the conviction that there are values and causes worth fighting — and dying — for; and that there comes a time when man is obligated in the name of justice to take the lives of others. It is precisely this dialectical attitude towards human life which must inform any attempt at a Jewish perspective on the complexities raised by the spectre of nuclear war.

Moral Courage When Facing Evil

Judaism not only instructs that there are causes which demand the sacrifice of our lives; it also teaches, as has just been noted, that there are times when man must be prepared to kill others: not innocents, but those who represent and champion tangible evil. In the Biblical period, idolatry and idolators demanded such preparedness on the part of the Israelites. If there is a modern equivalent to idolatry — an "evil empire" today —, it is surely the Soviet Union, especially in its suppression of Torah and Jewish rights. Life for Jews in a Soviet controlled world would be like the life of the fish of R. Akivah's parable, out of water. Our tradition demands of us the moral fortitude to resist the possiblity of such a life — which is worse than death — from a position of strength; to reject unilateral calls for Western disarmament; to support the defense of Europe by nuclear deterrence; and above all to reject the cowardly anthropocentric, and deeply unspiritual idea of "better red than dead".

Specifics Left To Experts

As far as the technological and diplomatic specifics are concerned, tradition has always deferred such technical matters to the experts in the relevant fields. The best example of this is the way in which halakha has tended to apply the principle of "pikkuah Nefesh" in specific cases. Before the halakhic decision ("pesak halakha") can be rendered, there must always be an ontological clarification ("birur hametziuth"). This can only be done by the experts. So, to take but one example, if a person falls ill on the Sabbath and the question of its desecration for medical purposes is raised, the extent of the illness and all of its possible consequences must be verified by a medical expert. Then, and only then, can the Rabbis clasify the person in terms of halakhic status (e.g. "holeh she'eyn bo sakana", or "sheyesh bo sakana".) Similarly, in the case of the present nuclear crisis, statesmen and defense experts must make the relevant clarifications. What Judaism can help determine for us are only the general moral parameters outlined above: that while peace and life remain priorities, strength and the moral fortitude not to succumb to tangible evil is paramount; and ultimately, there are conditions under which the cessation of all life becomes the only theologically acceptable option.

Viewpoints

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Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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FACTS, FEELINGS and TRADITION

Reflections on Capital Punishment

by Rabbi Dow Marmur

A JEWISH perspective on the question of capital punishment, made topical in Canada once again by the threat to reintroduce it, must have at least three components: the factual evidence as to its efficacy; the strength of public opinion and popular feeling; the teachings of our tradition. In order to be relevant, we must take the first two into account; in order to be authentically Jewish, we must consider the third factor.

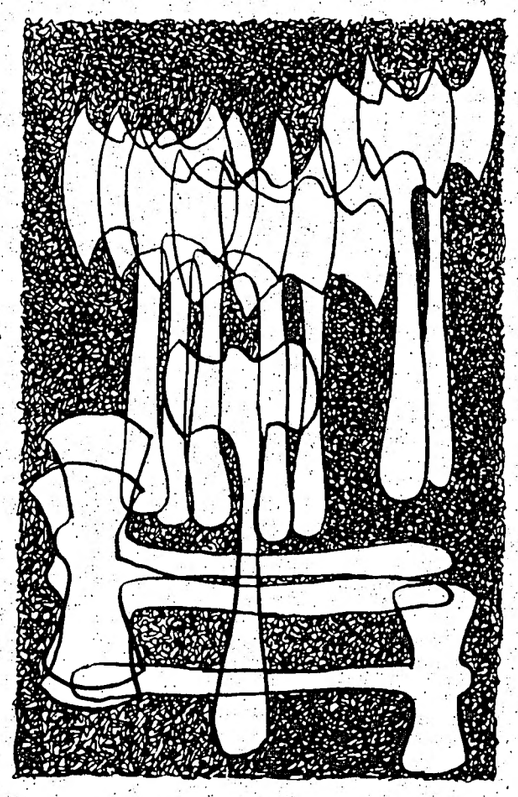
First, The Facts

The factual evidence suggests that there is nothing to indicate that capital punishment reduces the incidence of murder. *Macleans* magazine of October 8th, 1984 stated that "in the 5 years before Parliament's 1976 abolition decision there were 19 police killings, compared to 18 in the subsequent five-year period." The murder rate in Canada was 2.70 per 100,000 population in 1977, 2.05 in 1980 and 2.53 in 1982. A British Royal Commission on Capital Punishment concluded that "there is no clear evidence in any of the figures. . . examined that the abolition of capital punishment has led to an increase in the homicide rate or that its introduction has led to a fall."

Potential killers need treatment and society needs to be protected from them, but to respond to their pathological violence with legalized violence does not save lives; it only brutalizes society.

Had there been incontrovertible evidence that capital punishment results in less victims being killed, we may have few scruples in advocating the reintroduction of the death penalty. Even if, occasionally, an innocent person would be convicted of murder and executed, we may argue that, in the long run, it is a risk well worth taking by society since it would lead to the saving of many more innocent lives. As horrible as it may be for the victim and the family of the wrongfully convicted person, the actual amount of horror would be diminished because the lives of many others would be saved by the institution of capital punishment.

However, there are at present no facts that would substantiate such reasoning. The death penalty does not reduce the number of murders commited. Therefore, it only leads to more killing, including the possibility of killing the innocent. We hear periodically



of people who, years after being convicted of murder, are proven innocent. The fact that they are still alive makes restitution possible; had they been executed, the judicial system would be guilty of murder for no reason whatsoever.

The Feelings

But the facts do not correspond to the feelings. Two out of every three Canadians continue to believe that capital punishment deters murder and safeguards society. Each time a police officer is killed, the popular demands for the reintroduction of the death penalty increase. Since 9 officers died in this way in 1984, the issue has become exceedingly topical. There is now a serious danger that politicians, to please their constituents, will vote against continued abolition and, once again, prejudice will take precedence over evidence – just as in the Middle Ages.

The reasons for this are complex and it would take skilled psychologists to attempt to explain them. All I can do in this context is to quote from a sermon by the Reverend Stanford R. Lucyk, Senior Minister of the Timothy Eaton Memorial Church in Toronto (preached at Holy Blossom Temple, Toronto on 15th February, 1985) from which I have learnt so much about the subject. Lucyk said:

> I suggest that you and I have to ask ourselves why two-thirds of us, two out of every three, believe that the number of murders has been increasing since the death penalty was abolished in 1976 when, in fact, that is not the case? And why do so many of us use that factually incorrect perception to justify the call for the return of the noose? Could it be that we, who watch so much American TV, have incorrectly transferred to Canada the violence statistics of the U.S.A. where, in 1981, 9.08 per 100,000 were murdered compared to Canada's 2.67?

It is perhaps this American perception that is reflected in the article in the Spring 1985 issue of *Reform Judaism*, the official publication of the American Reform movement, by Rabbi S. Andhil Fineberg. Writing under the title "Some Deserve To Die" he states that "death, and only death, can end a criminal career with certainty." An undeniable fact, but with dangerous implications which pervade the whole essay. It concludes with a reference to Scripture: "The biblical reason for capital punishment is 'to remove the evil from your midst.' Nothing can make that injunction invalid." Selective fundamentalism is apparently finding its way into avowed non-fundamentalist circles. We may deplore the trend, but we cannot ignore it.

The Jewish Tradition

The sources in Jewish tradition could support both abolitionists and their opponents. As long as it was acceptable for Jews to oppose capital punishment, the sources were selected in ways that would enhance that position. Richard A. Block, writing in the Summer 1983 issue of the *Journal of Reform Judaism* ("'Death, Thou Shalt Die': Reform Judaism and Capital Punishment") takes his liberal teachers to task for only quoting to him one part of the Mishnah in *Makkot* 1:10:

> A Sanhedrin that puts one man to death in a week of years is called "destructive". R. Eleazar b. Azariah says: For one in even 70 years. R. Tarphon and R. Akiba says: Had we been in the Sanhedrin none would ever have been put to death.

But not the other part:

> Rabban Simeon b. Gamaliel says: They (who would have prevented the imposition of capital punishment) would have multiplied the number of shedders of blood in Israel.

Block writes: "Jewish tradition, it appeared, had more to say on the subject of capital punishment than I had been led to believe."

A comprehensive study of the sources is, therefore, crucial and readers will greatly benefit from the treatment these receive in the book by Rabbi Basil F. Herring of Ottawa (*Jewish Ethics and Halakhah For Our Times: Sources and Commentary*, Ktav Publishing House, New York 1984, chapter 6). It is quite clear from the material available that as much as the Bible may appear to favour the death penalty, Rabbinic Judaism tried to minimize its application. Nevertheless, it was not abolished and there is evidence that Jewish courts in the Middle Ages, suitably enpowered by a king, would sentence people to death.

Ultimately, therefore, it will be our *attitude* to the sources and our *feelings* about capital punishment that will determine our decisions today. A liberal stance will lead to an abolitionist position; a conservative stance will point in the opposite direction. And we are likely to be able to claim to stand on traditional ground in either case.

Thus, although the death penalty exists on Israel's legislative books, it has hitherto only been used in the case of Adolf Eichmann. But as the initial liberal epoch in Israeli public life is coming to a close, there are growing demands that the law be applied more often, especially to Arab terrorists. The outcome of the current debate in Israel will tell us something about what kind of society the citizens of the Jewish State want to create. There are powerful – and Jewish – arguments for both positions.

The same can be said about the debate in Canada. For those who clamour for the death penalty, irrespective of the actual evidence, see here a particular application of a general authoritarian position. The Jews among them will select the sources from their tradition to support such opinions. Similarly, the liberals arguing for abolition will choose their material in a way that supports their stance. Neither side begins with the sources to end with conclusions, but the other way around.

On Balance Jewish Tradition Favors Abolition

If we could stand aside for a moment from our prejudices, we would have to agree with Louis Jacobs (*What Does Judaism Say About...?*, Quadrangle/The New York Times Books, New York 1973, p. 68) that "from the evidence... it would seem to be suggested that the abolitionists are closer to the Jewish spirit and should be supported."

Similarly, Block – for all his criticism of the Reform movement for passing one-sided resolutions "by misrepresenting Jewish tradition in the interest of making a case" whereby it "forfeits whatever moral force it might otherwise claim" – nevertheless comes out in favour of abolition: "For me, the most resonant aspect of the tradition is its reluctance to take a human life, even a life that 'deserves' to be taken, its reluctance to become a killer in response to a killing."

Accepting society's obligation "to protect itself by punishing criminals", Block nevertheless counsels against

Continued on page 8

Rabbi Dow Marmur *is the Rabbi at the Holy Blossom Temple in Toronto. He last appeared in the November 1984 issue of View-points.*

(Etching in two parts) FRIEZE D'HIVER—GHITTA CAISERMAN-ROTH , MONTREAL

How Does Judaism Deal with the Role and Status of Women

by Jack N. Lightstone

THE short, if somewhat sarcastic, answer to the query is: *poorly*. Such a response will surprise many and enrage some. For many traditionalists are wont to say such things as: Judaism puts women on a pedestal; Judaism entrusts to the women a primary role in educating children by providing a Jewish environment in the home; the (alleged) absolution of the woman's obligation to pray with the community stems from the recognition of this indispensable role in the home; under Jewish law men and women are equal in status, but have differing, complementary roles. The repetition of such claims by the conservative, traditionalist faction of North American Jewry has raised these statements to the level of commonplace truths for a vast number of less observant, highly secular Jews.

In my view, such beneficent statements are half-truths, at best. They function as part of a rather crude apologetic for right-wing orthodox Judaism. And, finally, the degree to which they are believed will determine whether or not the status and role of women becomes the major stumbling block for Judaism in these last decades of the 20th century. Indeed, the few Orthodox women who have openly challenged such claims, and who have argued on halakic grounds for revision of women's role in liturgy and ritual, have met with outright vilification of the most emotional kind. I take this as an indication that the pious "woman-worship" of the apologist in fact hides its opposite, namely, a deep and abiding fear of women. Whence this fear? It is built into and communicated by rabbinism's cultural system. This overt gratuitous praise of women veils a covert perception of them as dangerous.

Women Are Anomalous and Ambiguous

In what follows, then, I intend to show that in earliest rabbinic law women are perceived as anomalous, ambiguous and, therefore, potentially dangerous beings — this because they by their nature potentially fall outside the order of things. That perception is not expressed in discursive prose, but rather communicated via the very structure of rabbinism's legal system. Being so communicated that negative attitude is all the more subliminal, all the more difficult to address and, if deemed necessary, to change.

Mishnah, edited in the Land of Israel about 200CE, is the foundation document of rabbinism. This legal work along with the closure of the canon of Hebrew Scriptures, draws the principal social and religious map of the world as the earliest rabbis imagined it. All subsequent rabbinic legal endeavours from 200CE to today must deal with the systems defined by

Mishnah; this holds whether subsequent authorities extend and carry forward Mishnah's conceptions or whether they seek to circumvent them.

How, then, does Mishnah deal with women? Or more properly, what as regards women is of paramount interest for the framers of Mishnah? For there is much pertaining to women about which Mishnah is silent.

To begin with, Mishnah is quite uninterested in roles of either men or women as regards such matters as: their relationship to one another in marriage; their obligations to their children; etc. Mishnah defines no role for women outside the family, that is, in the public and communal sphere. One could, in sum, scarcely describe Mishnah's conception of women's role in family, marriage, or community. Virtually nothing concerning personal mores, norms or values is to be found. To be sure, as regards such matters Mishnah has little more to say of men than of women. I find all this remarkable considering that one entire "Order" of the six which constitute Mishnah bears the name, "The Order of Women."

What about women, then, *does* concern Mishnah's editors? For Mishnah, women are a matter of concern at the point where their "place" in the social world is unclear and ambiguous, that is, when they move from one man's "domain" to another's, or when they cannot be defined as clearly belonging in any man's domain. The most engaging characteristic of women for Mishnah's Order of Women is that they present this problem of "ambiguous location", while men do not. Men simply do not fall between stools or move from one to another the way women do. The problem of getting from one to another, therefore, does not arise in the case of men, as it does for women. That is why Tractate Ketubbot (Marriage Contracts), Tractate Gittin (Writs of Divorce) and Tractate Sotah (Suspected Adultress) are for Mishnah matters for an Order of Women. Let me further spell out these points and remark about their meaning and significance.

That which remains the sustained preoccupation for Mishnah as regards women is clarity about how, and at what moment, women move from one social-legal status to another. But issues of the personal status of women, for Mishnah, always pertain to marriage in some fashion. Mishnah's women ideally are either married, unmarried, betrothed, divorced or widowed. And problematic, for Mishnah, are states of affairs when women are in some fashion between two such "stable" states. Thus take for example, the suspected adultress; until either her adultery or fidelity is proven, she is "off-limits" to her husband, who suspects her, and to any other man, for she is still bound to her husband. The same is true of a woman whose writ of divorce is suspect in some way or whose husband has disappeared, that is, whose death cannot be established. This in the main exhausts Mishnah's agenda regarding women.

So Mishnah deals with women precisely when, for the editors, women are "a problem", that is when they do not clearly fall within some *man's* domain. We may, therefore, easily discern what for the mishnaic rabbis constitutes the normal, unproblematic state of affairs. Women *ought* to be located within a male domain. Only therein does the woman fit within the social world. Outside such a location, women are themselves outsiders, literally, outlaws, for they then occupy no legitimate social location. That is why if a woman has left her husband's household, — whether divorced or widowed, — she is assumed to revert to the legal domain of her father's house. If her father is deceased, she is under the authority of her brothers, who now constitute that paternal household.

Status of Women Entirely Derivative

That, in a nutshell, is Mishnah's conception of the status of women. Their status appears entirely secondary, it is derivative and an offshoot of the male domain in which they *must* be located. If they are not part of their father's domain, they are part of their husband's. No other possible social location for a women seems, for Mishnah, imaginable — or tolerable. This means that women, unlike men, must often change domains. At these moments they are creatures outside the sacred, legitimate order of the Mishnah's world. At these moments, therefore, they are outlaws, anomalous beings — socially dangerous. So Mishnah remains preoccupied with the machinery of these transitions, namely, divorce, marriage and the like, and particularly with circumstances when this machinery produces unclear results. Such cases, therefore, as writs of divorce improperly written, or the death of a spouse inadequately established, much concern Mishnah. For statusless beings, who cannot be located on the social map, are intolerable creatures.

No man, for Mishnah's editors, will ever present such a problem. Women may move into his domain, or leave it. But from the moment he is no longer a minor, a man carries his legitimate social location with him, by virtue of his personal status. An adult male's status and social location is not derivative of someone else's, as is a woman's. In short, women are, in earliest rabbinic law, very much permanent minors. Indeed, Mishnah often groups women and minors together.

Structure Affects Perceptions

I have always maintained that social structure significantly affects social perceptions. The rules by which we organize our lives together define the limits and directions of our common attitudes — and prejudices. Many women today demand what to them and tome, appears their right: they desire to express their Judaic piety in the fullest way, in ways open to men. They wish to participate in communal liturgy with men, and as do men. Some few of exceptional dedication wish to serve the community and Judaism by becoming rabbis, as do some highly dedicated men. But what to such women, and to me, appears so self-evidently appropriate, remains for many Jews not only inappropriate, but repulsive. Halakic arguments are mustered by both sides of the controversy. But the emotionality of the affair appears far more salient. Why so?

I have shown that in the rules of earliest rabbinism for social organization women are treated, first, as in themselves statusless creatures and, second, as anomalous beings at those moments of transition between one male domain and another. To my mind, all norms for women's exclusion from full participation with men in the public life of Judaism stem from this more basic denial to women of their own personal legal status. And the revulsion which is often evoked by women's demands for equal participation in Judaic ritual and leadership finds its basis in the equally emotional perception of women as potentially anomalous beings in the otherwise stable social structure. That is why the rational and halakic arguments of aspiring women have had so little positive impact upon those elements of American Jewry who are precisely most respectful of the halakah. For the latter it surely is the case that the devil (i.e., women) can quote halakah too.

Resolution Of Problem Is Unclear

I do not know what resolution, if any, might emerge for traditionally inclined women who aspire to full participation in the complete range of Judaic expression and piety. Certainly those aspirations will not disappear; for they too are affectively grounded in social experience and reality, namely, the social experience of contemporary North America. The demands of these women will not, ought not, "go away". But I do not think that their halakic apologetics, legitimate as they may be, will have much impact upon those who reject their demands. For lurking deeply buried in that rabbinic law which such women legitimately cite are social norms which feed, at an emotional, inarticulate level, a quite other perception of women.

To be sure, many women of traditional bent have turned in the end to the Reform and, more recently, to the Conservative Movements in order to seek their fulfilment as Jews. In these camps, much progress *de facto* and *de jure* has been made. Women rabbis and cantors begin to serve these congregations; lay women may have aliyot in many synagogues. But even here progress is piecemeal at best, because the basic problem of the status of women in Jewish law has neither been identified nor systematically addressed. In my view, only in the latter enterprise will real, rather than begrudgingly bestowed, equality be realized.

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Hasidism and Orthodox Judaism

by Martin I. Lockshin

IN a recent speech before a Toronto audience, Rabbi J. Immanuel Schochet, a leading Orthodox Hasidic thinker, criticized Orthodox Jewish women who are attempting to find a way to restructure halakhah for the sake of their spiritual self-fulfilment. Rabbi Schochet's arguments, as reported in the Canadian Jewish News of December 6th, 1984, and the Globe and Mail of December 8th, 1984, run as follows. What halakhah requires of an adherent is submission to a basically unchanging system. Approaching halakhah with a view to maximizing one's spiritual self-fulfilment is a form of self-worship and antithetical to halakhah.

Both of Rabbi Schochet's points — that halakhah does not change and that self-fulfilment is antithetical to halakhah — require examination.

Traditionalists often assume that halakhah is immutable. They see the task of the observant Jew to be the (usually imperfect) reliving of the past and its ideals in the present age. The issue of women's rights in Judaism, however, can serve as an excellent example of how halakhah can and does adapt to new realities.

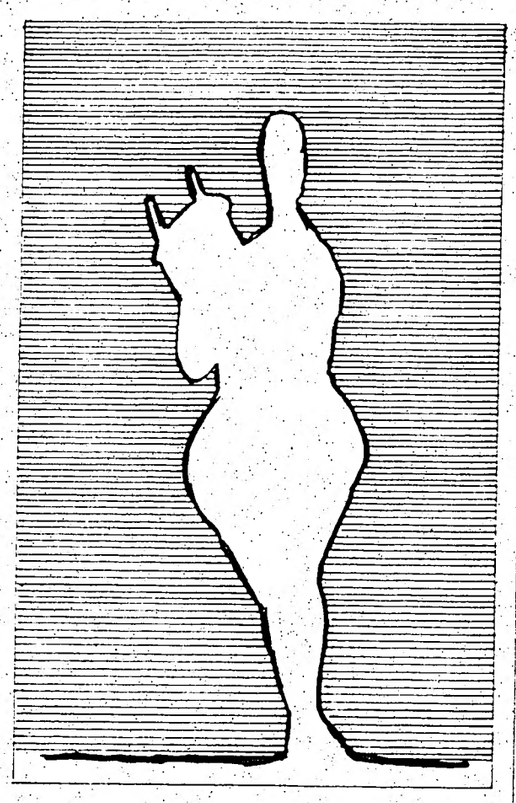
Already in classical times the rabbis were willing to change laws and innovate for the sake of women's rights. The creation of the *ketubbah*, the curtailment of the husband's right to annul a *get* retroactively, and the various enactments of Rabbenu Gershom can and have often been cited as proof of rabbinic Judaism's ability to change. In the words of Eliezer Berkovits, "The ethical conscience required and found a way to modify the application of the original law within the framework of the law."

Halakha Changes To Accomodate Women

Even in the last century, at least two significant changes have occurred within halakhic Judaism, and even within Hasidic Judaism. I refer to the entrance of large numbers of women into the work force and to the creation of universal Jewish educational systems for women.

The sociologist, William Shaffir, informs us that within the Hasidic community increasing numbers of women are entering the work force. Expectations concerning the division of labour between husband and wife are undergoing radical change. Shaffir writes that Hasidic women admit that these changes have occurred but deny that they are a result of the spirit of the times. They claim that they are working only because of financial necessity or, for those women involved in Jewish education, because of the importance of *hinukh*. One is naturally skeptical of a claim that financial situations today are worse than forty years ago or that the *mitsvah* of *hinukh* has been newly discovered in the last few years. Hasidic women are probably working today for the same reasons that all women are.

Even if one grants, for the sake of argument, that the reentry of women into the work force has no halakhic ramifications, the recent innovations in the field of education have required serious halakhic adjustments. A few hundred years ago it would have been unthinkable to have a system of



universal Jewish education for women for, as the rabbis taught, it was forbidden for a man to teach his daughter Torah, and, if he did so, it was as if he had taught her licentiousness. Nevertheless, today all branches of halakhic Judaism, even the Hasidim, have universal Jewish educational systems for women. To be sure, some branches offer only a restricted curriculum to women, but even such a curriculum represents a historical and halakhic innovation.

Change Through Novel Exegesis

This change in halakhic Judaism did not occur by fate but rather through some novel exegesis of classical rabbinic texts. It is not impossible to imagine that further changes can and will occur through creative "reinterpretations" for, as Maimonides teaches, "Nor are the gates of figurative interpretation shut in our faces."

In short, halakhah has modified itself in the past in the field of women's rights. The expectations of Orthodox feminists that it will do so in the future are not unreasonable.

Rabbi Schochet's second claim, that the quest for spiritual self-fulfilment and religious "turn-ons" is antithetical to the halakhic ideal of submission, requires futher analysis. It may not be the first time in history that a traditionalist Jew has offered such an argument. What is surprising, though, is to see such an argument offered by a Hasid.

Spiritual self-fulfilment has always been a major goal of the Hasidic movement. In the words of Jacob Katz,

> "The observance of the commandments was now [after the creation of Hasidism] assigned a new task: to serve as a preparation and a guiding force for *subjective religious experience*. Indeed the connection between means and end was recognized here. A commandment that led to communion with God achieved its purpose; one that did not, failed." (emphasis mine)

As Katz points out, the Hasidic claim that the goal of *mitsvot* was subjective religious experience was not simply a theoretical pronouncement. Hasidim were (and are) willing to modify halakhic rules in order to maximize spirituality. For example, Hasidism has consistently ignored rabbinic strictures on the proper times for prayer as such laws are considered stifling and antithetical to spirituality.

Rabbi Schochet may attack Orthodox feminists for the contradiction inherent in the term, "women's *minyan*," for the same rabbis who legislated the concept of *minyan* also legislated that women do not count. However, a Hasid who conducts his morning prayers at 10:00 a.m. is clearly vulnerable to the same argument. One might say to him: "Please do not claim that you are praying *shaharit* at 10:00 a.m. The same rabbis who legislated that *shaharit* take place, also legislated that it take place earlier in the day. Your quest to pray at a spiritually conducive hour ought to be curtailed, for the halakhic system requires submissiveness."

Orthodox feminists sometimes argue that some aspects of the accepted liturgy serve as impediments to women's spirituality. One wonders why they could not follow the precedent established by the Hasidic movement, which discarded the traditional Ashkenazic liturgy in favour of a pseudo-Sephardic one which seemed to them more conducive to their spiritual self-fulfilment.

Orthodox Feminists Follow Hasidic Example

In one further, perhaps ironic, area, Hasidic innovations can serve as a model for Orthodox feminism. Hasidism rejected the traditional model that said that the place for a man to spend a Jewish holiday was with his family. Instead, Hasidism suggested that men leave their families for the holidays and spend the time with the *rebbe*. Presumably, men would be able to achieve greater spiritual self-fulfilment in this all-male atmosphere. Accordingly, Orthodox women who are beginning to conduct prayers in all-female groups (whether they are called *minyanim* or not) should hardly be criticized by a Hasid.

Precedents for halakhic elasticity for the sake of women's spiritual self-fulfilment can, of course, be found outside the Hasidic movement, too. Even as far back as the days of the sacrificial system in the Temple, rabbis were willing to introduce legal innovations in order to let women feel more involved. The *semikhah* ceremony (laying of hands on the animal to be sacrificed) had to be performed by men. Still women were permitted to take an active role in the ceremony in order to let them feel more involved.

Halakha, then, *has* bent in order to maximize a practitioner's self-fulfilment, both within the Hasidic movement and outside of it. Naturally this does not mean that halakha *must* or even *ought* to change.

To be honest, I, as an Orthodox Jew, am not convinced that every change suggested by Orthodox feminists will redound to the benefit of halakhic Judaism, just as I am not convinced that all Hasidic innovations ultimately benefitted halakhic Judaism. Furthermore, I have my doubts as to whether Orthodox feminism has much of a following outside of a few large North American urban centres, just as the Hasidic movement, historically, was singularly unsuccessful outside of Eastern Europe.

Need For Dialogue

Still, the issues raised by Orthodox feminists are real issues. What is called for is a dialogue within Orthodoxy about those issues. Calling Orthodox feminists "narcissists" or "Jezebels" is not a logical first step towards dialogue.

Numerous non-halakhic models exist in which Jewish feminists could find spiritual self-fulfilment. Those women who opt to stay within the halakhic system should be congratulated and encouraged, not insulted in a public forum.

Orthodox Jewish men and women, Hasidic and not, have often sought halakhic elasticity to maximize their spiritual self-fulfilment. There is no good reason for one Orthodox Jew to criticize another, woman or man, for such a quest; especially when a Hasid offers such criticism, it appears that the pot is calling the kettle black.

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ABORTION

by Rabbi Kenneth I. Segel

WHAT is the Jewish position on abortion? The Torah contains only one reference to the issue (Exodus 21:22), and it is tangential to our modern discussion since it focuses on accidental abortion. According to the Torah if someone strikes a pregnant woman in such a way as to cause a miscarriage he must pay a heavy fine. If she dies, the assailant is indicted on a capital offence. The same rule appears in the code of Hamurabbi and must be considered the conventional law of the Middle East.

By Greco-Roman times simple surgery had become feasible. Doctors had devised chemical and surgical ways of dealing with abortion when the foetus was fully formed and near term. The Mishnah (Oholot 7:6), the first great code of post-Biblical Jewish law, included a rule that if a woman is in labor and it is feared that she may die because of a difficult delivery, "one may sever the foetus from her womb and extract it member by member because her life takes precedence." The emphasis on the last clause makes an interesting and rather subtle distinction between the value of an independent and self-sustaining being, the mother, and a still dependent being, the foetus. In the difficult business of playing God, of choosing between lives, it is the mother's life which should be saved. In Mishnaic times, given the primitive state of the medical art, the child in all probability would not survive and the life that could be saved should be saved.

The permission to destroy a child to save the life of the mother is cited in all the codes and is finally fixed as law in the Shulchan Aruch (Choshen Mishpat

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Viewpoints

ABORTION

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425:2). This permission to destroy the child is only given in the case when it is necessary to save the mother. The law continues and says that if the child puts out its head or most of its body, it may no longer be killed to save the mother, since we do not "push aside one life for another."

Logic might suggest that when the psyche of the mother is seriously endangered, as from a threatened mental breakdown, or when there is knowledge about the malformation or major disfigurement of the foetus, abortion should be permitted. But it didn't happen that way. The Jewish tradition remained restrictive as to psychological factors. Rabbis allowed abortion only if there was clear evidence that the woman might become insane. Jewish law, the halacha, does not permit, and has never permitted, abortion because of prior knowledge that the foetus may be malformed or have contracted a genetically transmitted disease or because the child is unwanted or cannot be provided for. Termination of the birth process is not deemed the mother's right.

Abortion is illegal in Israel. Israel continued the restrictive British laws of the mandate period. But in 1952 the Attorney General ruled that no one ought to be brought to trial on an abortion related issue unless the case involved the loss of a mother's life. A recent study of Israel women revealed that one third of all women who had been married for twenty-five years or more had had an abortion at some time during their marriage.

Jewish Law Differs From Other

Jewish law took a stance distinct from most regulation of other contemporary cultures. The Christian community took a different position. They preferred to leave the issue in the hands of God. "God's will be done on earth as it is in heaven." The church father, Tertullian, in the third century, wrote: "Prevention of birth is an act of murder, nor does it matter whether one takes a life already formed or in the process of being formed." Concerning the Roman-Catholic position, it should be noted that only in 1869 did the Church finally take an absolutist position. Aristotle had argued that what he called animation, which is the term he used to describe the moment when soul enters the embryo and the embryo became a distinct living thing, occurs forty days after conception. A number of church fathers had agreed with the pagan philosopher. They argued that ensoulment, that is the right of an embryo to receive the sacraments, particularly the last rites, occured at forty days. This would mean that abortion during the first forty day period would not be murder. But in the nineteenth century, a church which felt itself beseiged by modern secularism, set out to close off debate, and by a Papal bill in 1869 closed the forty day option. And since then any interference with the embryo is considered as murder.

In January of 1973 the United States Supreme Court, in the case of Rowe vs. Wade, ruled that the states had no right to limit arbitrarily access to therapeutic abortion. This decision nullified restrictive prohibitions which existed in most state codes. Rules varied from state to state, but in none were abortions readily accessible and their sudden availability unleashed a national debate on what limits, if any, ought properly to be imposed. Reasonable discussion never really got started. America was entering a period of religious revival and various groups, in whose eyes abortion was legalized murder, undertook agressively to reverse the court's ruling. Plans began to be drawn for a constitutional amendment or statute to prohibit abortion.

Right-To-Life Movement Growing

The movement is implacable. Last summer, at the Republican National Convention, a plank was introduced by Right-To-Life forces, and passed by the Convention. It declared that all nominees to the Federal Judiciary should be queried to make sure that they were "Pro-Family" a euphemism defining a pledge to vote to overrule the 1973 Supreme Court decision and support all measures to limit the current permissions. Never before in American history has a major party insisted that a loyalty test be imposed on nominees to the Federal bench — particularly one which required that Judicial nominees oppose what the Supreme Court had declared constitutional and appropriate. It's unlikely that President Reagan will feel bound to this practice. Mr. Reagan is on record as favoring a constitutional amendment which would prohibit abortion except when there is a direct threat to the life of the mother. However, it does not appear that he is an ideologue on this issue.

The Morgentaler Case

In Canada, the highly publicized struggle on the right of free choice in abortion still going on across Canada between Dr. Henry Morgentaler and the various provincial governments illustrates the difficulties encountered by governments who try to legislate individual behaviour on moral issues. Governments have at their disposal only the blunt instrument of criminalizing such behaviour by imposing sanctions. The problem is aggravated when the moral problem is complex and different segments of society come down on different sides of the issue. That forces the governments to complicate the legal sanctions by adding exceptions to a straightforward prohibition in a futile attempt to satisfy all voters. The result is simply to confuse the public and inflame the passions such moral issues inevitably evoke among the proponents of different views, which are unfortunately cloaked in the mantle of religious verities.

The spectacle of various provincial governments hounding Dr. Morgentaler by continual prosecutions which juries persist in throwing out of court reminds us all too clearly of the good sense of the Dickens character who proclaimed: "If that's what the law says, the law is an ass."

It seems obvious that juries will continue to reject governmental attempts to interfere with the most private of personal decisions: whether a couple wishes to undertake the responsibility of bringing a child into the world and raising it to maturity. This responsibility seems to be growing heavier, in both psychological and financial terms, with every passing year. The parallel with the failed experiment of legislating Prohibition in the United States springs inevitably to mind, and it appears likely that attempts to legislate abortion will, sooner or later, suffer a similar fate.

I am distressed because the anti-abortion campaign has taken on aspects of a religious crusade. What should be a serious debate about a thorny public policy issue has become a frenetic crusade by "true believers". They are convinced that theirs is the only valid point of view.

The Danger of Crusade

As a Rabbi, I know that whenever people commit themselves to a crusade, innocent people get hurt. When Christian Europe took up the sword to redeem the Church of the Holy Sepulcher from the infidel, the Jewish communities which lay along their route were put to the sword. Likewise, many will be hurt and much unfortunate damage will be done to the body politic as the Right-To-Life crusade marches toward its fixed goal.

The critical truth about the current abortion debate is that whatever position we take on the religious implications, the issue of abortion will not go away. In each of the ten years before the 1973 Supreme Court decision it has been estimated that 400,000 illegal abortions took place in the United States, about half the number of abortions that took place once abortion became legal. If an anti-abortion amendment is passed or some other means is devised to prohibit the operation, it will continue to be performed in great numbers. The broken bloody hanger is still a meaningful symbol in this debate.

The anti-abortionists make two points. They argue that abortion is murder, and in a sense it is. Any taking of life can be considered as murder. But medical research and the technological miracles of our day are forcing us to make increasingly sophisticated distinctions in defining life. The real issue isn't in defining life but rather in determining when that life becomes a human being.

The second argument the Right-To-Life people make takes the form of the domino theory. They argue that if we allow abortion to take place, it will not be long before society accepts not only abortion but the elimination of all who are incontinent or senile. Holding the line on abortion is held to be one of the protections devised by a healthy society to protect the sanctity of human life. In the Right-To-Life slide presentation of their case, they invariably end up with a slide or two showing corpses piled up in Dachau. The pitch is that this is the future of a society which becomes callous to human life.

What is not said is that Germany in the 1920's had the strictest anti-abortion legislation in all of Europe; and Sweden had perhaps the most flexible. History does not show that there is an inevitable progress from relaxed rules in the area if abortion to insensitivity to the aged or other forms of human need. One of the anomalies of the present situation is that many who align themselves with the Right-To-Life movement are those who have consistently opposed aid to dependent children, public welfare, medicare, and almost every piece of human social legislation which has allowed so many to escape from the shackles of degradation and poverty.

Complexity Of The Issue

Abortion is a complex issue. I do not look upon it as a positive good. I'm troubled when a woman makes a decision to abort a child simply for her convenience. Abortion ought never to be looked upon as a means of birth control. But the final conclusion must be that in an age of overpopulation, safe surgery, and fertility pills, strict taboos on abortion are archaic and the consequences of prohibition are extremely dangerous.

The issue of abortion is one in which people of moral sensitivity come down on both sides and a pluralistic society must leave room not only for honest differences of opinion but for the acts that result from those differences. When there are serious and reasonable differences of opinion, legal coercion simply won't work.

Those genuinely concerned with family stability, the moral disciplines, and the sanctity of human life would be better advised to put their efforts into stabilizing their lives, strengthening their marriages and family than into a political campaign to force others to abide by their rules. An old Rabbinic maxim is pertinent: "First sanctify yourself and only then sanctify others." In a pluralistic society, morality begins at home and moral coercion must be opposed.

The abortion decision is one which a husband and a wife or a woman must make with prayerful concern, and society must respect their decision, whatever it is.

No tradition bears a greater reverence for life than the Jewish tradition. At the same time, no people has suffered more at the hands of zealots who have imposed their values on others. Therefore, we Jews must encourage religious leaders and all men and women of faith to act in the spirit of tolerance by respecting the diversity which is the true hallmark of Canadian society.

COSMIC FORCES—BY RITA COHEN ELCA LONDON GALLERY, MONTREAL

The Modern Secular Jew

by Robert J. Brym

Ki am kadosh ata l'adonai elohaicha; b'cha bachar adonai elehaicha l'hiyot lo l'am s'gula mikol ha-amim asher al-pnei ha-adama. For you are a holy people to the Lord your God; the Lord your God chose you to be His own treasure, out of all the peoples on the face of the earth.

(Deuteronomy 7:6).

THIS biblical passage, and all that it implies, is at the same time the essence of traditional Judaism and the most *un*modern characterisation of the Jews imaginable. The bible informs us that God chose the Jews to serve as a model for the redemption of humanity. To that end, the Jews are instructed to dwell alone, to be a people apart, to obey hundreds of commandments, statutes, and ordinances governing all areas of life. Jewish dietary laws, dress codes, ritual observances, and so forth may have a variety of complex rationalisations. But their overall purpose and effect is simply to render the Jews different, to reinforce the separation of Jews from others so that they may be better able to serve as a 'light unto the nations'.

None of this has anything in common with life in the modern era nor, indeed, with the role that Jews themselves have played in modern world history. Let me substantiate this point — that traditional Judaism and modernity are antithetical — by first repeating some more or less well known facts. The *political* side of modernity involves freedom of expression and assembly, equality before the law, and the like. The *economic* side of modernity involves the allocation of jobs on the basis of what one can do rather than who one is, the ability of people to be sufficiently mobile and flexible to meet shifting labour market demands, and so forth. Finally, the *social and cultural* side of modernity, which I particularly want to emphasize here, involves the substantial breakdown and radical restructuring of ethno-religious communities, including the Jewish community.

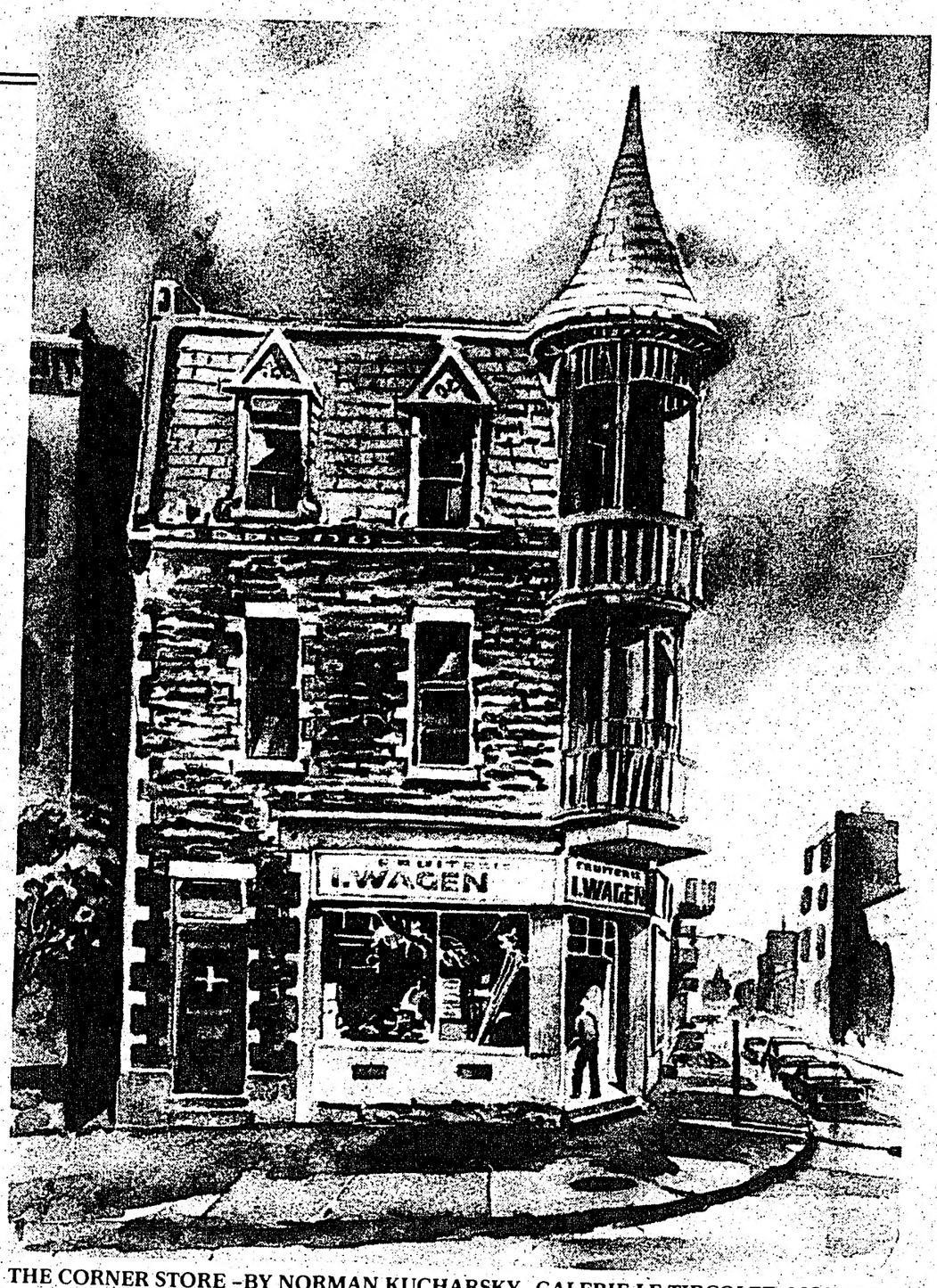
The implications of these changes may be illustrated by considering what happened when Jews were accorded full citizenship with equal civil and political rights. They were irrevocably drawn into the public political arena of the nations in which they lived. This undermined the courts and other internal political organisations of Jewish communities themselves. Similarly, when laws barring Jews from particular occupations and locations were struck down, the geographical isolation of the Jews in ghettos lessened and the distribution of Jews in the occupational structure came to resemble more closely the occupational distribution of non-Jews. As contacts between Jews and non-Jews intensified — at work, at school, in politics — there occurred a marked decline in the frequency with which Jews used distinctive languages, practiced traditional rituals, married within the ethnic community, and so forth. In short, modernity, in all its ramifications, has promoted a Jewish communal crisis that continues until today.

Although some Jews resisted modernity, most sought to promote it. After all, the Jews had much to gain from the breakdown of Jewish persecution, they stood to benefit more from modernity than most people. That is one of the major reasons why Jews have been at the forefront of the liberal and socialist movements of Europe and North America for the past two hundred years. All the political, economic, social, and cultural forces that maintained the Jewish communities of medieval times as separate entities stood in the way of Jewish progress in the modern world; the overwhelming majority of Jews, when confronted with a choice between separateness *and* oppression or fusion *and* freedom, chose the second couplet.

Freedom's Benefits and Costs

Like all choices, this one has had not just benefits but also costs. Those Jews who chose modernity had to abandon the essence of traditional Judaism, the idea of chosenness or religious election. The erosion of the idea of a special Jewish religious mission is even evident where we might least expect to find it: in the work of many modern Jewish theologians. In an important recent book, to which I shall refer several times, Rabbi Arthur Hertzberg makes the point that nearly all of formal Jewish theology in the modern era is relativistic. That is to say, much of Jewish theological discussion from Moses Mendelssohn to Mordecai Kaplan has sought to demonstrate that the Jewish religion is just as valid as other religions, that Judaism is the truth for Jews just as other religions are true for other people. Hertzberg correctly points out that this really amounts to a "step-by-step abandonment of the doctrine of the election of Israel", an argument to the effect that Judaism is a religion like any other, a gradual dismissal of the idea that the Jews have been chosen to possess and propagate a special and higher religious truth.

The theological dismissal of the idea of chosenness paralleled the larger abandonment of traditional Judaism and, indeed, of Jewish ethnicity by millions of ordinary Jews. Of course, the essential Jewish idea of chosenness can still be found in nearly pure form among the religiously orthodox minority. But it exists, if at all, only in a highly attenuated form amongst most Jews. Consider, for example, the Jews to whom I shall refer, for want of a better term, as ethicalists. (The largest category of ethicalists consists of people affiliated with the Reform movement; a smaller category consists of that loose collection of people known as Jewish secularists.) Ethicalists have interpreted Judaism not as a special and superior religious vision, but as a sort of universal morality, a set of ethical concerns about freedom, peace, progress, justice, and equality. According to the ethicalists, this modern form of Jewishness can enrich the lives of all people, whether Jewish or not. In this sense, Jewishness still retains unique significance insofar as the Jews have a special moral mission to perform in the world.



THE CORNER STORE -BY NORMAN KUCHARSKY GALERIE LE TIRCOLET, MONTREAL

Do Jews Have a Special Moral Mission?

However, the question may be raised, as it has been by Arthur Hertzberg, whether there is really anything specifically Jewish about concern with high moral issues, and whether the Jews have any reasonable claim to a special moral mission. In Canada, for example, it is certainly the case that church groups — the Catholic, Anglican and United Churches in particular — have spoken out much more frequently and clearly than have the Jews on questions of nuclear disarmanent, world poverty, and other pressing moral/political issues. And even if this were not the case, it is particularly with respect to such moral/political questions that the Biblical religions have most in common. As Hertzberg says: '[A]s a set of moral concerns about human dignity and freedom, social progress and peace, there is nothing to distinguish Jewish ideas from conventional Western ones, or even from the moral content of some, if not all, of the high religions'.

A similar point may be made about another major current in modern Jewish thought: non-religious Zionism. For the most part, secular Zionists from Ber Borokhov on the left to Ze'ev Jabotinsky on the right have promoted the *normalisation* of the Jewish people. Typically, they have argued that the peculiar historical conditions of the Jews — their tendency to specialise in certain occupations, their statelessness, and so forth — made them unusually vulnerable to persecution. The creation of a Jewish state has been held out by secular Zionism as the principal solution to this problem: in their own homeland the Jews will presumably become a nation like all others, and as the major differences between Jews and others are eliminated the conditions that facilitate anti-Jewish persecution in the world will similarly disappear. From this point of view, the task of Zionism is very nearly completed. Menachem Brinker, a Hebrew University philosophy professor, thus recently proclaimed the end of Zionism on the grounds that over half of all Jews who strongly identify with the Jewish people now live in Israel. His colleagues in the demography department predict that, given current rates of birth, death, intermarriage, and assimilation, it will be only another century or so before some 80% of all Jews live in Israel. From one important Zionist standpoint, then the Jews are becoming much like the people of other nations, who tend overwhelmingly to live in their own states. So we see that, as with the liberal theologians and the ethicalists, so with most secular Zionists: modernity has eroded the idea that the Jews are special, that they have been appointed to perform some unique task in the world, and that they must, as a matter of divine compulsion, undertake to achieve that task.

The ultimate consequence of this profound alteration in the meaning of being Jewish may be stated as follows: to the degree that Jews have failed to perceive a special and obligatory role for themselves in the modern world, their assimilation has necessarily proceeded apace. If Jewish ethics are indistinguishable from liberal ethics in general, then nothing recommends the Jewish system of ethics over other ethical systems. If the ambitions of secular Zionism are no different from the ambitions of any other nationalist movement, then nothing recommends Jewish nationalism over all other nationalisms. For the non-religious majority of Jews in the modern world, being Jewish seems to have become a question of quite arbitrary taste or preference rather than compulsion — a matter of personal choice. And since the easiest choice is not to bother struggling intellectually with the problem of how exactly one will express one's Jewishness, assimilation inevitably follows.

Non-Religious Jews Still Have a Special Task

It follows from this understanding of the contemporary predicament of non-religious diaspora Jewry that rapid and virtually complete assimilation is inevitable unless members of this large

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Viewpoints

THE SECULAR JEW

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group recognise some task for themselves that is both special and obligatory, a sort of secular analogue of the religious mission on this qualification. In what follows I want to suggest that there does in fact exist at least one important force — basically a *political* force — that continues to *impose* Jewish identity on many secular Jews in the diaspora. Furthermore, I will argue that the reaction of Jews to this force may and should involve their defining a special task for themselves in the modern world.

The imposing force that I have in mind consists of real and perceived threats to the well-being of Jews *because* they are Jews. Such threats have the effect of closing the ranks more effectively than anything else.

It has been authoritatively estimated that only 4% of North American Jews are fully observant Orthodox. It seems that for the overwhelming mass of North American Jews the drift towards assimilation is the norm.

But the actual and perceived enemies of the Jews prevent this drift from becoming a great flow. Stated otherwise, the most important bases of Jewish communal identification and action today are not religious or cultural, but political. What mobilises the Jewish community above all else is the threat to Israel's security, the threat to the existence of Soviet and Syrian and Ethiopian Jewry, the recollection of the threat to European Jewry that was posed by the Holocaust. My guess is that the Six Day War brought more North American Jews back into the fold than all the Jewish cultural festivals held on this continent since the Second World War.

Now the sense of Jewishness that derives from the political realities that I have just described may be a purely "negative" phenomenon, a self-definition imposed on Jews by others that lacks much cultural content. On the other hand, this politically-imposed definition of Jewishness may give rise to "positive" content, to cultural expressions that are intrinsically rewarding insofar as they render one's life meaningful by helping to locate oneself along a social, historical, and even cosmological continuum. Whether this positive sense of

Allow me now to illustrate, to put some flesh on this abstract formulation by repeating a parable invented by Leonard Fein about the origins of Zionism. The story is a little on the long side, but it makes a very useful point. Zionism, says Fein, began in a small eastern European *shtetl* in the middle of the last century during a regular Saturday evening prayer meeting held in the home of a certain Reb Shmuel. After they finished praying, the dozen or so men who regularly attended these sessions used to sip tea and talk late into the night. One of the subjects that particularly fascinated them was the idea that when the Messiah arrives all Jews will return to the land of Israel. They speculated on how it would be in the Holy Land; the visions of peace and plenty which they conjured up gave them great comfort.

But nearly every week there was a slight disturbance. A certain Reb Berl would interrupt the wild speculation with the statement: 'Gentlemen, why do we have to wait until the Messiah comes before we return to Israel? Why can't we leave now and begin to create with our own hands the land of peace and plenty that you envision?' But the others would dismiss him with an impatient wave of the hand. 'Again, your nonsense', Reb Shmuel might answer. 'You refuse to recognise what everybody knows to be the simple truth: the return to Zion is in God's hands, not in the hands of mortals'.

Now one should not get the impression that the men at the weekly prayer meeting were entirely obscurantist. In fact they were somewhat enlightened — even a little liberal, which is to say that they had a couple of non-Jews over for tea and discussion. Naturally enough, they soon got around to talking about Jewish-Gentile relations. One of the non-Jews said: 'You know, from our point of view the Jews are a perfectly fine people'. Suspecting what was about to come, the Jews immediately pricked up their ears. 'There is absolutely nothing wrong with you', continued the Gentile, 'or at least practically nothing'. Well, the Jews heard exactly what you did and, ignoring the fine compliments, one of them nervously inquired, 'What do you mean, *practically* nothing?' 'Well, said the non-Jew who had originally spoken up, the one thing that is difficult for us to stomach is this damn Jewish sense of moral superiority. What is it exactly that makes you think that you are morally better than others?' 'That's easy', replied Reb Shmuel, relieved. 'What makes us morally superior is the fact that we have all kinds of religious laws that prevent us from engaging in violent acts. For example, we are prohibited from hunting'. But that's nonsense', said the non-Jew, 'we don't allow you to carry firearms and we don't allow you to hunt'. There was a long silence. And finally Reb Shmuel turned to Reb Berl and said: 'Reb Berl, maybe you have a point'.

It was on that occasion that the Zionist idea was born. The original Zionist idea was not just to create a Jewish state. For to do so is no *khokhma*; practically anybody can create a state with a flag and borders and police and armies. The original Zionist idea was to create a Jewish state with a flag and borders and police and armies — *and* to find ways *not* to use the means of state violence. *That* requires a special talent. *That* would enable the Jewish state to serve all mankind as an exemplar of justice. *That* might help justify Jewish moral superiority.

This parable, it seems to me, has profound implications for secular Jews today. Everybody knows that of all the Jewish political causes that impose themselves upon, and are able to mobilise, modern North American Jewry, Israel's cause is the most effective. All public opinion polls and all analyses confirm that North American Jews overwhelmingly support the Jewish state with emotion, with political action, and with money. Neither intermarriage, nor ignorance of Jewish heritage, nor lack of faith disqualifies one from being considered a Jew or even a Jewish leader; but being against Israel or apathetic in its support does. The question is: what do me make of this politically imposed definition of Jewishness? Do we automatically support Israel in all its efforts to be a nation like any other? Or do we try to infuse our support for the Jewish state with a higher purpose, to use our cultural, political, and financial resources to help ensure to the best of our ability that Israel becomes a moral light unto the nations? The latter, I suggest, ought to be a major and paradigmatic goal of secular Jews. To the degree that secular Jews in the diaspora learn how to support Israel — as well as other Jewish political causes — not as ends in themselves but for higher moral purposes, they sustain and enrich the Jewish heritage, as well as themselves. They slow down the decline of the diaspora communities by transforming a politically-imposed definition of Jewishness into a set of special tasks for modern secular Jews. And they revitalise the ancient Jewish notion of chosenness by transforming it from an ascribed religious category into a status that must be earned through hard and dedicated labour.

CAPITAL PUNISHMENT

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the death penalty, because of the "unproved and unprovable supposition that capital punishment saves lives by deterring crimes."

Another of Block's arguments in favour of abolition is that the chief flaw in our legal system is that "only the affluent defendant can be sure of receiving an adequate defense." He quotes a "well-known American attorney" who said, "I've never seen a rich man go to the chair." Jewish tradition, with its strong emphasis on justice for *all* and its passionate defense of the poor and the defenseless, must not be part of a campaign that threatens to undermine either of these principles.

An argument along similar lines has been presented by Rabbi Erwin Schild of Toronto. In a radio talk on the subject he made the distinction between retribution and revenge when administering judgment. Affirming the former, he denounced the latter: "Retribution is measured, just, and moral; revenge is a concession to human imperfection, to our baser instincts. It lowers us to the level of the perpetrator of the act for which we seek revenge. It adds violence to violence."

Both Block and Schild believe that retribution can best be achieved by a reform of the system of criminal justice. The former advocates "adequate resources to law enforcement", the latter speaks of our "aim to reduce the level of violence."

It is the fear of state-sanctioned violence that brings Schild to his final conclusion:

> The restoration of capital punishment would be declaration of moral bankruptcy. It would be our confession of failure: We cannot solve our problems by non-violent methods. It would be the denial of our value system which places human life near the top of our moral hierarchy. If we bring back the death penalty, we shall have prostrated ourselves before the altar of violence and acknowledged it as an insurmountable defect of the human constitution and a permanent element in human society. This ultimate homage to violence I refuse to pay.

To oppose capital punishment is not to advocate anarchy, but to declare violence an immoral and ineffective tool in the fight against violence. There are alternatives. Lucyk points to some of them:

> Opposition to capital punishment in principle does not mean an indifferent leniency and no protection. Given the realities of a fallen world, there are people who need to be protected from their worst selves, as well as society from them. Care and love will have to take such a form. I do not pretend to be a criminologist but as one who works with people, who has visited people imprisoned for murder, who has had them to his home for dinner when they were out on pass.

Lucyk adds: "To my mind, that is what conforms to the highest Judaeo-Christian ethic."

WHERE THERE'S SMOKE—BY RITA COHEN ELCA LONDON GALLERY, MONTREAL

From Theory To Practice

The aim of this essay is to move the debate from theory to practice. Instead of arguing only about the sources, it is important to understand the forces which prompt us to opt for this or that interpretation and on the strength of such understanding attempt to formulate a coherent, authentic and relevant Jewish position. As Jews in Canada it is our duty to articulate that position and thus as a start, add our voice to the call not to re-introduce the death penalty.

This means that self-understanding becomes a top priority in our attempt to come to grips with the problem. We have to embark upon a program of education about the facts, the feelings and the tradition. Only on the basis of a thorough knowledge of the interplay between the three, will we be able to make mature judgements.

There is much to suggest that the outcome of such judgements will be an abolitionist stance - with the proviso that we devote more energy to the system of sentencing, parole, and prison conditions. The more we understand the interplay of the three forces ÷ facts, feelings and tradition - the more likely are we to direct our energies to debating our legal system and our ideas about prisons.

In this way our program of action will move from the naive and liberal on the one end of the spectrum, and the rigid authoritarian on the other, towards the realistic and the constructive middle ground. It is a great challenge for the Jewish community of Canada. We have a lot to contribute; it is important that our voice be heard.